



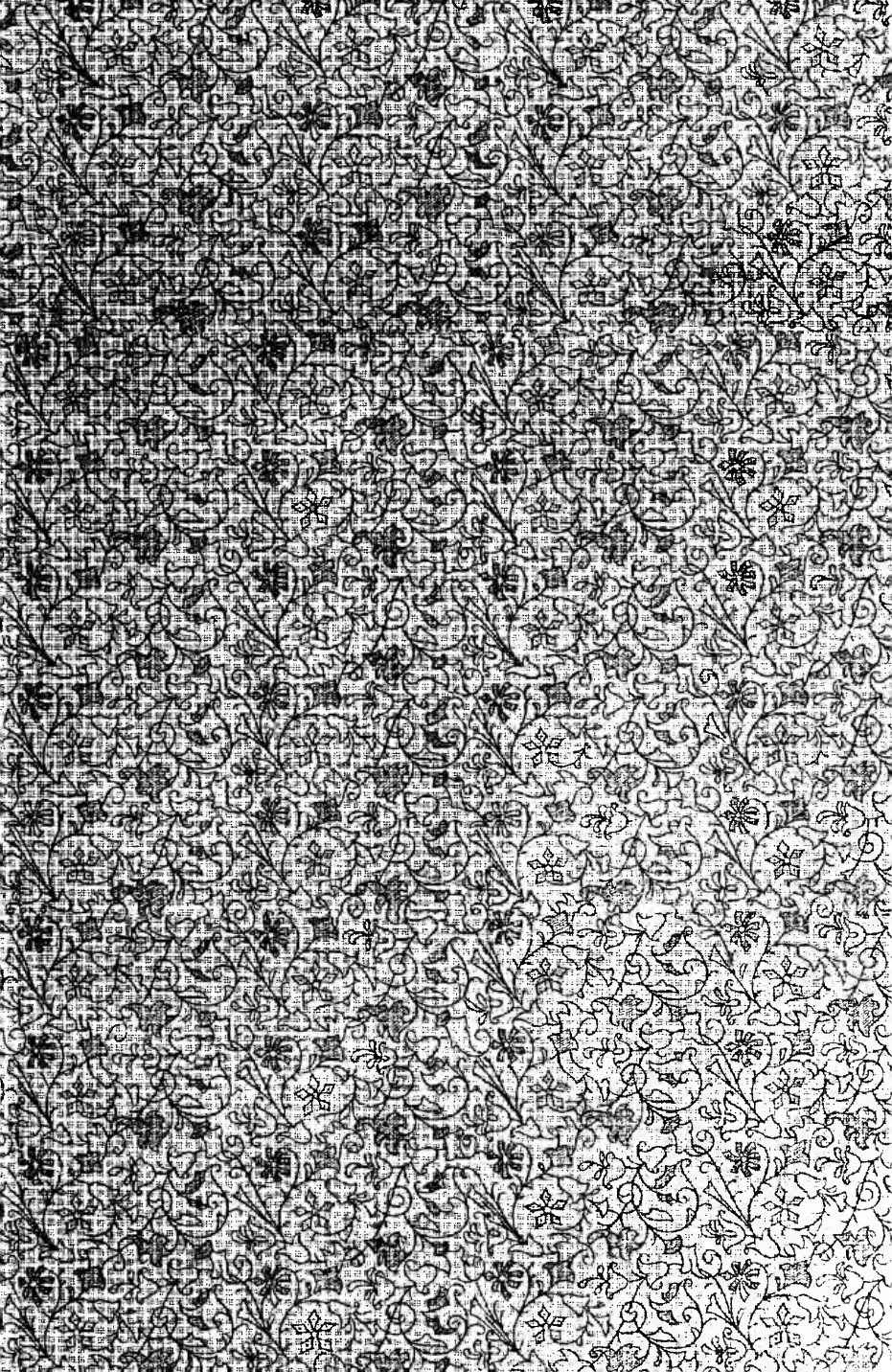
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SAN DIEGO

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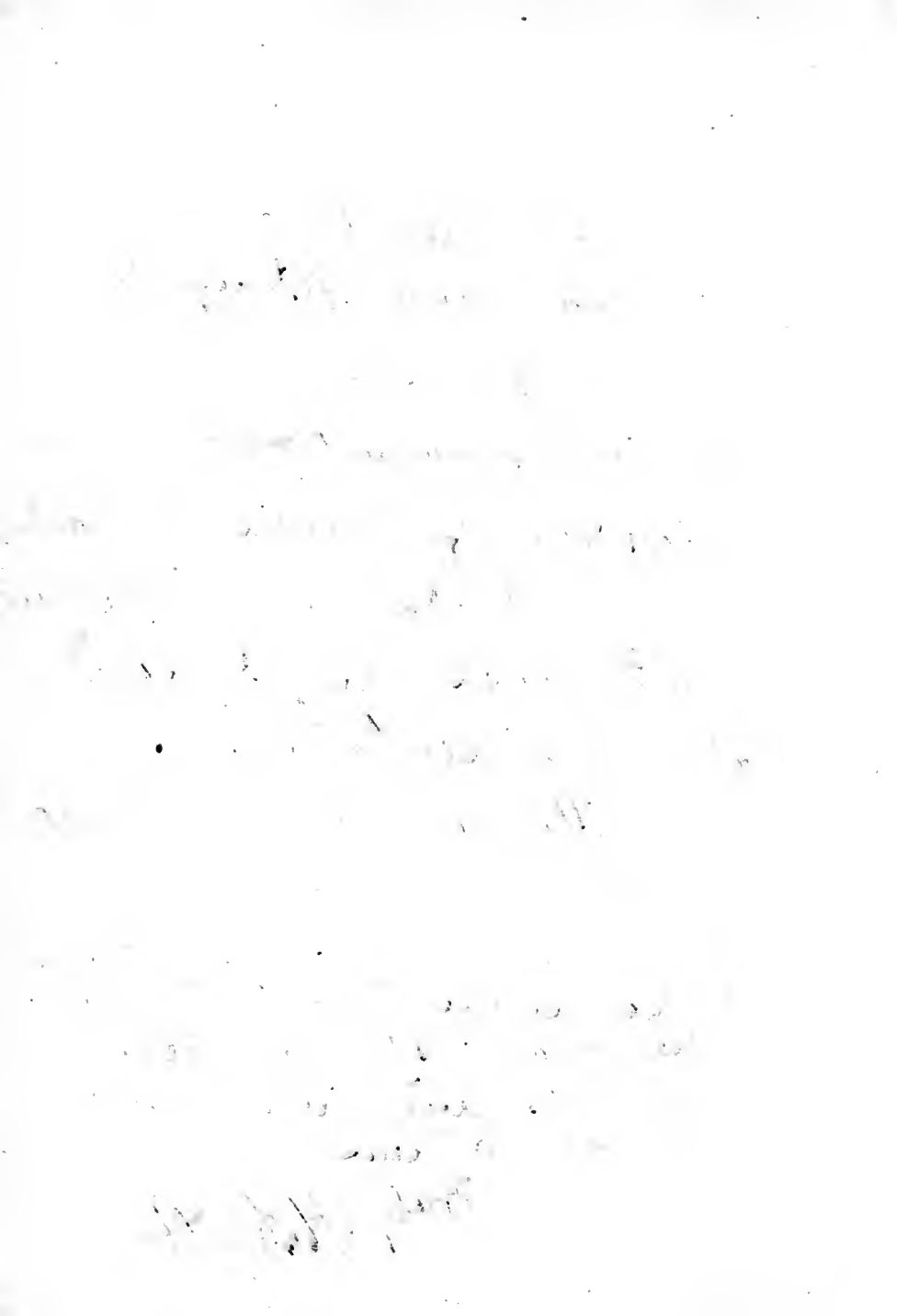
In Sacred Memory of
Hon. ~~Salomon~~ J. H. Snyder
— 1812 - 1873 —

The First Permanent Settler on
Kansas Soil of the Lutheran Faith,
a True Patriot, an Unfailing
Abolitionist, an Honored
State Representative, a
loyal Citizen and a True
Christian.

"Blessed are the dead which
"die in the Lord" " " " that
"they may rest from their
"labors, and their works
"do follow them"

Truly H. A. Ott.

Advent 1907.



A HISTORY
OF THE
Evangelical Lutheran
Synod of Kansas
(General Synod)

Together with a Sketch of the Augustana Synod
Churches and a Brief Presentation
of Other Lutheran Bodies
Located in Kansas

BY
REV. H. A. OTT, D. D.

PUBLISHED BY THE AUTHORITY OF KANSAS SYNOD
1907

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FOREWORD.

In the earlier days of Kansas Synod historians were appointed to collect data especially covering its pioneer history. This collection of documents was deposited in St. John's church at Wellington when the terrific cyclone of May 27th, 1892, swept over that unfortunate city, tearing down the church and scattering these precious papers to the winds, a loss over which the writer has mourned as an irretrievable one. At a later period other matter had been gathered by Rev. J. B. McAfee, and this likewise perished in the burning of his home at Prospect Farm near Topeka. After this Revs. David Earhart and J. B. McAfee prepared brief statements of their earlier experiences. Shortly before his death the former sent out statistical blanks all over the state and gathered considerable congregational data. This he was unable to edit owing to the infirmities of old age. In 1901 the Synod appointed a Historical Committee composed of Revs. H. A. Ott, J. B. McAfee, David Earhart, Holmes Dysinger, D. D., J. W. Ball and R. B. Wolf, and instructed it to prepare a manuscript history of Kansas Synod. This committee outlined such a work and apportioned its several parts among its members. At the convention of the Synod at Salina in 1902, the writer read an extended sketch of the pioneer history preceding the organization of Kansas Synod. Aside from this nothing was done for the two following years save to gather material. The removal of Dr. Dysinger and Rev. Ball, and the death of Father Earhart, resulted in adding to the committee, Drs. H. L. Yarger and M. F. Troxell and Rev. E. E. Stauffer.

The committee agreed that the work of writing the History could be done satisfactorily only by delegating the entire labor to one man. The writer was chosen editor and instructed to enlarge the scope of the work taking in other Kansas Lutheran bodies as largely as possible. The Synod authorized its publication. Thus given free rein the author set himself to the task. The preparation not

only involved the careful reading of the minutes, both general and synodical, covering a period of forty years, and cataloguing the information, but also the tedious and laborious reading of the *Lutheran Observer* from 1854 to the present time, as well as the *Missionary Journal* from 1885 to the present date. The sketches necessarily had to be abbreviated owing to the financial risk involved in the publication of a work the sale of which would naturally be limited, and much interesting detail had to be stricken out. The book is far from being complete and satisfies no one so little as its author. However in its preparation no pains or effort has been spared to make it touch upon all the important events which have gone to make our history. Practically every line has been the result of careful investigation and verification. The author wishes to acknowledge with gratitude the assistance of the various members of the committee in critically reviewing the manuscript, and of Rev. R. B. Wolf, who prepared the statistical tables, and of the writer's old parishioner and friend Mr. William G. Reinoehl of Quincy, Illinois, who designed and contributed the gold side-stamp of the cover. All told, it has been a labor of love, occupying practically all of the author's spare time during the years of its preparation, but given gladly with the pleasing thought that it would add to the welfare of our beloved church in Kansas.

With the prayer that God may use this little volume in stimulating the glorious work of extending His Kingdom, it is sent forth on its mission.



H. A. OTT,
R. B. WOLF,
J. B. MCAFEE,
E. E. STAUFFER,
H. L. YARGER,
M. F. TROXELL,

} Historical Committee.



A PIONEER SOD PRAIRIE HOME SUCH AS SHELTERED MANY
EARLY PIONEERS.

LUTHERANISM IN KANSAS

A History of Kansas Synod

THE PIONEER DAYS.

The history of Lutheranism in Kansas is very closely allied to the history of the state itself. In all the struggles and hardships through which the early settlers passed the Kansas Lutheran participated. The noble prairies and the finely wooded valleys along the winding creeks of Eastern Kansas, as locations for future homes, appealed to the sturdy Lutheran of Pennsylvania, Maryland, and Virginia, as strongly as they appealed to the Puritan of New England. The time had gone by when Kansas was considered by the East as "The Great American Desert." However very few settlers had crossed the Missouri river to live upon Kansas soil, owing to the governmental restrictions. It was not until the passage of the famous Kansas-Nebraska Bill May 30th, 1854, that immigration turned its tide toward this fair land. According to this bill Kansas was outlined as a Territory 408 miles long and 208 miles broad, containing 82,080 square miles. The burning question of slavery or no slavery, a slave state or a free state, was left to be decided by the incoming settlers thereon. The effect of the bill was to tremendously quicken the flood of immigration into the new territory. The pro-slavery people of the South, quick to see the advantage of a residence near the new Territory, hastened to send into it across the Missouri and Arkansas borders thousands of slavery sympathizers. The ardent abolitionists of New England, none behind in a keen insight into the prevailing conditions, proceeded to send whole colonies into Kansas. In this they were

greatly hampered by the pro-slavery Missourians, who hindered them from freely crossing Missouri. However thousands poured into the country by the way of Iowa and Nebraska. From 1854 to 1860 one hundred thousand people entered Eastern Kansas, and homesteaded large tracts of land, so that in the short space of six years after Kansas had been organized as a territory, it was ready to be admitted into the Union as a state, and was regularly received on January 29th, 1861.

The early settlers were poor, very poor, but appeals were made to their friends in the East, and help came. The Methodist church was early on the field and the Presbyterian closely followed. Of the latter denomination, Rev. Dr. T. Hill, says, "Of the whole number of the Presbyterian church in Kansas up to 1882, only two were founded without aid from the mission boards." This was the experience of other denominations working in Kansas. Those who entered the field early are the ones who have kept the lead ever since. It is impossible to gather any reliable religious statistics of church membership in the Territory up to the time it became a state. At most churches were really few in number, as the first years were devoted to anything save planting the Church of Jesus Christ.

It was no easy matter to establish churches in the new Territory owing to the real poverty of the people, who were unable to either support a ministry or to build churches, as well as to the almost universal eagerness of the population to make money; so much so that people religious in their former homes in the East seemed to neglect every religious instinct, sacrificing them to the god of mammon. Then the reign of terror which prevailed in the Territory, because of continuous outrages perpetrated by the border ruffians, had a tendency to un-Christianize the populace. In the midst of such environment religion could not flourish. The heart of the people became callous, and the moral soil was a thorny soil indeed in which to sow the seed of the Word. While a large contingent of those who entered the Territory were rough and lawless, it must be said that a much larger number were intelligent, earnest and honest men and women, who had emigrated from churchly and pious communities in the East.

In telling the story of the beginnings of the church in Kansas, it might be well to state that no railroads had penetrated Kansas prior to its becoming a state. Railroads had reached the eastern border line; St. Joseph, Mo., and Atchison, Kan., had been connected with an iron highway on Missouri soil. Many railroads had been projected during the war; however, little was done in the real

building until the war was over. By the time the Synod of Kansas was organized in 1868, the Central Branch had been completed as far west as Waterville; the Union Pacific had been finished to a point within thirty-five miles of the Colorado line; a railway connected Leavenworth, Lawrence, and Ottawa; and the great Santa Fe System was mainly on paper, having only a short stub from Topeka to a point thirty-five miles southwest.

Travel in those days was necessarily slow and painful. The hardships and deprivations in carrying personal effects into the West, and grain products from the West to the Missouri river on the East, with nearly all water ways without bridges, were such that few of us of a later generation are prepared to appreciate the pioneer conditions. In the earlier days the travel westward into the Territory, was along two principal trails or highways. Leading out of Missouri at Independence and Westport, towns in Jackson county, near where Kansas City is now located, a main road entered Kansas branching into two trails. One of these bent slightly to the southwest, and was the noted "Santa Fe Trail," which after striking the Arkansas river followed it for some distance and then struck across the country to the old Spanish settlement at Santa Fe, New Mexico. The other, after crossing the Shawnee Reservation, ran up between the Kaw and Wakarusha rivers, crossing the former below Ft. Riley, then led out toward Ft. Laramie. This latter was the famed "California Road" along which in the early fifties streams of gold-seekers plodded westward to win fortunes in the Pacific gold fields, or to miserably perish on the way. Besides these two great highways there were two other main roads or trails starting westward from Leavenworth, which in those early days was a more promising town than Kansas City. One of these trails went toward Fort Laramie, and the other traversed the rich country by Fort Riley in the direction of the great Santa Fe Trail. It is interesting to note that these trails hovered near the Forts which afforded the traveller protection from the Indians who often massacred whole colonies. Along these trails the first settlers located, and here were established the earliest white churches.

In the Fall of 1854, among the young men who had been licensed to preach the Gospel by the Maryland Synod, was a bright young man, an undergraduate of Gettysburg College, who had taken a private course in theology under the tutorship of Rev. Fr. Anspach. His health was poor and a change of climate was absolutely necessary, and he chose the new country which that same year had been thrown open for settlement. On the first of April, 1855, with

his wife and little daughter, he started on his long journey. The Baltimore and Ohio railroad carried him as far as Wheeling, Virginia. Here he boarded an Ohio river steamer for Cincinnati, as in those early days few railroads existed west of Pittsburgh. At Cincinnati he changed boats, taking another bound for St. Louis down the Ohio and up the Mississippi rivers. At the latter point he took another steamer which plied between St. Louis and Leavenworth, on the eastern line of the State of Kansas which was to be his future home.

The journey upon the bosoms of these mighty rivers, of over fifteen hundred miles, occupying fourteen days enroute, was full of interest to the young preacher. The magnificence of the scenery was all that the heart could desire. The streams flowed full at this spring-tide and dangers from stranding were very slight. In the warmth of his heart he held a series of religious services on the boat enroute. In the earlier portion of his journey his fellow travellers were people largely of his own sympathies; however when he entered the waters of the Missouri he began to come into contact with the disagreeable snags of slavery. An aged man on board the boat desired to have religious services held, but found several elderly clergymen on the boat unwilling to conduct them, and learning that this young man from Maryland had held services on the Ohio river asked him to take the helm, which he did. After announcing the hymn,

"Am I a soldier of the cross,
A follower of the Lamb,"

he preached from the text, "Ye are my witnesses," taking advantage of the occasion to exhort all believers to fidelity to Christ and His Gospel.

On the fifteenth of April, 1855, his boat moored at a rude wharf at Leavenworth, a small pro-slavery settlement on the banks of the river near the fort of the same name which had been laid-out only a few months previous. At this time the town had only a few buildings, and it was known as the home of a rank pro-slavery paper called the *Leavenworth Herald*. Every passenger almost as soon as he had alighted was interviewed as to his position upon the subject of slavery. A man could not honestly state his convictions if they were anti-slavery without having a torrent of personal abuse poured out upon his head, and every possible effort was made to brow-beat him, even threatening his life, finally telling him to get out of the country and right quick at that. Our friend shortly after this was waited on by a committee and asked to

preach a sermon on the subject, "Slavery is a divine institution and ordained of God." He replied respectfully that he could not do that because he did not believe it. They insisted and argued and finally he said he would as soon undertake to prove that his satanic majesty was still an angel of light as to prove that slavery was a divine institution. Then they peremptorily notified him to "leave or hang."

This was certainly a very uninviting field for a young, out-spoken abolitionist in which to establish a home, and begin life with a wife and family, and especially as a preacher of the Gospel. However, on Sunday one week after his arrival, we find our young hero manifesting a zeal worthy of the calling to the office of which he had been set apart. A room was secured, a service announced, and the Gospel preached, and this he kept up, preaching twice every Sunday as long as he made Leavenworth his home. In his work his labors were shared by two ministers of another denomination, and between them they kept the Gospel fires burning in what was then regarded as the most wicked settlement in the new Territory. On May 13th he assisted in organizing the first Sunday school in the Territory aside from those established at Government posts or Indian schools. That young pioneer of the Gospel, as preached by the Lutheran church, was Rev. Josiah B. McAfee, now residing at Topeka.

On May 14th, 1855, he opened a small private school, in a small wooden building which he erected through a generous loan of \$200 made him by Judge S. N. Latta, which he called the Leavenworth Collegiate Institute. This school doubtless was the first opened on Kansas soil aside from the mission Indian schools. The enterprise was humble enough, the room being 16 by 16 feet, and partitioned off from it was another 10 by 16 feet in which he and his wife and child resided. It was a day of small beginnings but the room was soon filled and afforded him enough of an income to support his family. While conducting this school he continued to preach every Sunday, and for this service he refused any compensation, a rule to which he adhered all his life, even refusing wedding fees.

In August, 1855, he organized the first Lutheran church in the Territory. Among the charter members of this church were a Mrs. Garno and daughter, a Mrs. Grant, John W. Barber and daughter, Miss Jennie Lyon, and Mr. and Mrs. Elbert, the pastor and wife and one other, thirteen all told. During the same month he succeeded in erecting a small union church building by selling shares

to various residents, the building costing about \$1500. In July the following year he turned his school over to a Professor Strong. About that time the pro-slavery people made existence about as miserable as could be to him, and at times he felt that his very life was in jeopardy. Leaving the settlement he went to Ohio to interview Gov. Salmon P. Chase about the Kansas troubles, afterward proceeding to Maryland, where he was ordained to the ministry. Upon his return in November, he found his home in possession of a stalwart Georgian, and his church and school house occupied by government stores, the school closed and Professor Strong a fugitive from the anger of the pro-slavery people. Unfortunately for the church, the deeds for the land on which the school and church stood were not finally executed. The lots had been donated by the Town Site Association, but as later some lots were needed for a public school site the Association cancelled the donation, and presented the lots to the town, which resulted in the removal of both the school building and the church, and the selling of the latter and the returning of the money to the share holders. A Rev. A. Reuter served the congregation for a short time, but after his removal the congregation disbanded, the German portion in later years uniting with a Missouri Lutheran church which had been organized in 1862, and which possibly was the first Lutheran church of that Synod in the state, a congregation which remains to this day in Leavenworth, a healthy congregation of over four hundred communicants.

Thus began and ended, in the most promising and populous center in the new Territory, the first Lutheran church organized west of the Missouri river, which certainly would have remained to this day, a monument to the zeal and self-sacrifice of its founder, had it been backed up with sustaining help from a home mission and church erection board. Unfortunately at that early date the General Synod was doing very little home mission work and had very little mission money to spend on the West. In fact at that time we did not have a Home Mission Board to administer the money the church might have raised. Thus our opportunities for the planting of our beloved church at an early date in this splendid territory were lost because we were poor and also because we failed to appreciate fully our responsibilities as a church in caring for our common Lutheran heritage.

The next effort to establish a church was at Grasshopper Falls, now Valley Falls, a small settlement thirty-five miles west of Leavenworth, to which Rev. McAfee had removed and where he had purchased 290 acres of land and proceeded to till the soil for a liv-

ing. Here he organized a Sunday school on the 7th of June, 1857, of which Mr. Samuel Shirck became the superintendent. Encouraged with his success he at once advocated the organization of a church, which was accomplished one week later in the dining room of a rude hotel in the village, as the English Lutheran church of Grasshopper Falls. Services were held in this dining room for a few months but the quarters were both undesirable and inadequate. Lots were secured in a central location and that fall steps were taken for the erection of a church building. A little frame church was planned, 24 by 30 feet, to cost about \$1,000, and pastor and people set themselves to the task with a will in the erection of the first permanent Lutheran church building on Kansas soil. The logs were hauled from the woods to a neighboring saw mill with the pastor's ox team, and the stone to the church from the quarry. The lime for the foundation and the plastering was burned by the pastor



FIRST (G. S.) LUTHERAN CHURCH WEST OF THE MISSOURI RIVER
LOCATED AT VALLEY FALLS, KANSAS.

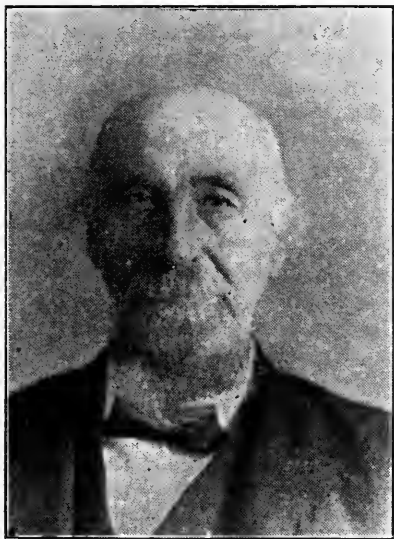
in an improvised kiln in the ground upon a hill side. For three days and nights he sat by that home-made kiln and fed the fires with dry wood gathered from the creek bottoms. He hauled the sand and carried every pound of the mortar for the mason and the plasterer. In the absence of lath he nailed thin boards to the stud-

ding and joists, then splitting them made cracks to receive the plastering, and in many ways aided in the carpenter work, showing in himself the true elements of a loyal missionary. Before the winter set in the happy congregation was worshipping in their own building. The first building has been supplanted at Valley Falls by another, and the old structure is now owned and used by a negro M. E. congregation.

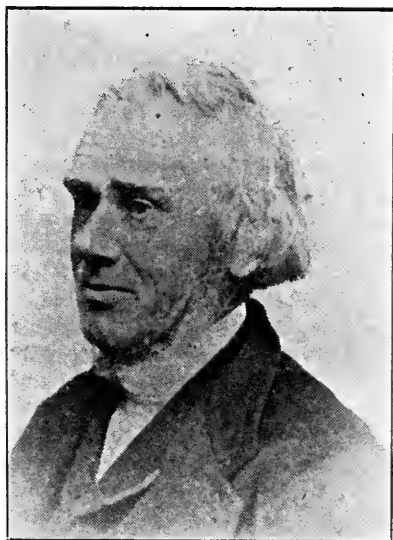
While Rev. McAfee was preaching at Grasshopper Falls he was waited on by Mr. S. J. H. Snyder and Mr. John Helwig, two earnest Lutheran laymen, living at Monrovia, a small settlement located about fifteen miles to the north-east. These brethren invited him to preach in their village which he consented to do once in every two weeks. On the 16th of January, 1858, he organized there a Lutheran church. In this itineracy he established preaching points at Pardee in Atchison county and Crooked Creek in Jefferson county, and in June, 1858, he organized a Lutheran church in the former place, and in July, one in the latter place. To this charge of four churches he preached for three years, and to serve it he was obliged to travel on horse-back a circuit of forty-five miles on every other Sunday. A little later he became financially able to invest in a rude two wheel springless sulky in which he and his wife would often make the round. At one time one of his congregations raised fifty dollars for their salary-less pastor and offered it to him as compensation for his services. He positively declined to receive it. His wife not sharing his peculiar views about a salaried minister though sharing his hardships, pleaded with him to take the money, and use it for the purchase of a more comfortable conveyance, even with tears, still he refused. After a continuous service at Grasshopper Falls of five years he resigned his charge in 1862 and entered the army as a lieutenant, and this ended his work as a pastor, as thereafter he devoted his life mostly to secular pursuits. During his later years he greatly prospered in material things, and out of his earnings has given most liberally to the support and extension of the Lutheran church in Kansas. There are very few Lutheran churches of the General Synod erected in Kansas in which he has not some money. His hand was open as day to every appeal. His gifts to the Topeka church alone amounted to over \$5,000. It was a common thing for him to send his check for \$100 when appealed to for aid in the erection of a new church. His total gifts including the increased value of property purchased by him for church purposes exceed \$10,000, and possibly reach \$15,000. Pastors likewise have had occasion to remember him with

gratitude for substantial help while passing through the seasons of drouth and plague in later years.

Allusion has been made to Mr. Solomon J. H. Snyder, of Monrovia. Mr Snyder was without doubt the first Lutheran to enter the new Territory or to pre-empt a homestead there. His entrance and that of Mr. John Helwig of Canal Dover, Ohio, antedates, that of Rev. McAfee by nearly a year. The records of the Effingham church tell the story of Mr. Snyder's trip west, written by Mr. Snyder himself. In it he tells how he emigrated from Wells county



MR. JOHN HELWIG.



HON. SOLOMON J. H. SNYDER.

Indiana on account of the prevailing ague and fever. Leaving his family there he began his journey to Kansas on foot, in April 1854, traversing through Illinois, Southern Wisconsin, Iowa and into the then Indian Reservation at Council Bluffs. Thence he journeyed southward where the whole country was wild, where the wigwam of the Indian could be seen, and not a dwelling house in all the prairie wilderness. When the night came he would build a fire under the shelter of a friendly tree, and after he had made supper upon some crackers which he carried with him, he would pull off

his boots using them for a pillow, and there all alone, after committing his soul to the care of his Heavenly Father, would lay himself down to sleep, while the wild animals of the forest and prairie were howling about him. Morning coming he would again resume his journey, over-hills and through valleys, across prairies and through woodlands, and thus day after day he pursued his course covering the nearly two hundred miles which lay between Council Bluffs and Fort Leavenworth. Arriving at the Fort he was permitted to lodge with the soldiers. Here he was directed to a missionary among the Indians located about three miles from the Fort. The missionary received him kindly and together they examined the land in that section and Mr. Snyder selected some of the most valuable land known to the missionary. All this was before the Kansas-Nebraska act had been finally promulgated. That bill was passed by Congress on the 27th of May and was signed by President Pierce on the 30th, and the day before it went into effect Mr. Snyder made his selection of land. At the same time he purchased another quarter section from an Indian by the name of Killbuck. Having complied with what he understood to be the requirements of a squatter he requested the missionary to watch his claims while he returned to Indiana for his family, and this the missionary agreed to do. Then he resumed his painful journey homeward arriving in due time after a journey of over 2,000 miles on foot. Then in company with his wife and two children, Mr. and Mrs. John Helwig of Canal Dover, Ohio, and Mr. and Mrs. H. S. Stauffer and three children, with three wagons, he returned overland to Kansas, arriving on the 24th of November. Alas! He returned only to have his hopes blasted, and his cup of bitterness filled to the brim. All the labors of his two thousand mile journey on foot were lost. His missionary friend had departed with his Indians for Texas, and pro-slavery ruffians had jumped his claims, and knowing him and his friends to be "free state" men these fellows of the baser sort proceeded to make their lives miserable, even threatening to kill them. So they abandoned their claims and proceeded up Stranger creek following an old Indian trail until near its head. Here they took up claims where Monrovia now stands. However they were "singled out to be destroyed." Scarcely had they become located when a terrible internecine war broke out over the slavery question and the newly settled trio were ordered out of the country. But amid trials hard for us to appreciate now, they stood their ground. Snyder's two children died, his wife lay at the point of death from dropsy, and he himself was almost helpless for a while with a di-

sease of the hip. For weeks they were obliged to live on grated green corn. Stauffer died suddenly with "billious colic," which left a widow and three children as an additional care to the two remaining devoted men, Snyder and Helwig. These men had been loyal and earnest members of the Lutheran church in the East and very naturally now hungered for the Gospel. Hearing of the arrival in Leavenworth of a Lutheran minister they concluded to try to get him to come to Monrovia and preach occasionally. Late in the fall of 1855, Mr. Snyder journeyed down "Stranger creek to Leavenworth City" for his man. He was kindly met by Rev. McAfee. As Mr. Snyder was a "marked" man it was thought best to keep him out of sight. He was concealed in Rev. McAfee's school room, given a blanket and locked up for the night with the benediction, "God preserve you." Rev. McAfee agreed to give them a service every two weeks, "God willing." However unforeseen events made it impossible, owing to the stirring times and opposition by the border ruffians. Divine services were however held at the Monrovia settlement several times by a Methodist minister by the name of Knox and by "Pardee Butler" a noted local character. Finally Messrs Snyder and Helwig appointed prayer meetings to be held in Mr. Snyder's cabin; but few attended "amidst the increasing troubles, pillage and murder, and religious meetings were dangerous as they were accounted 'abolition meetings,' and were at last forbidden under penalty of death." After Rev. McAfee had settled in Grasshopper Falls these two loyal men again visited him to ask his services in breaking the bread of life to them, and this time with success as related here-after. Mr. Snyder came manfully out of these tribulations, and in later years was honored with various public offices, having twice been elected to a seat in the State Legislature and once to its Senate. He was one of God's true laymen, a most intelligent and upright Christian man. His literary productions embrace a Sunday school work, "Lost Children," and "Scenes in the West," the latter book being issued by the Lutheran Publication Society. At the time of his death, November, 1873, he had almost completed the manuscript of a work on "Infidelity" written in dialogue style, in which he figured the meek and lowly Christian fighting against the infidel. Mr. Snyder died at the age of 62, November, 1873.

The second Lutheran clergyman who came to Kansas with the thought of making his future home there was Rev. David Earhart. This earnest and loyal Lutheran labored incessantly for thirteen years in the pioneer days of Kansas, preaching the Gospel and

seeking to establish the Lutheran church in this new country. Eleven years of the thirteen were years prior to the organization of Kansas Synod. He should be styled the Nestor among our sturdy pioneers. None labored so long as he in this pioneer work, and none endured such trials, hardships and privations, none sacrificed as freely in time and physical labor, and none left such permanent results of his labors as he. He arrived in Kansas in June 1857, two years after the arrival of Rev. McAfee. His trip from Pennsylvania was largely by steamboat. His objective point was Ozakee, in Jefferson county, where a land sale had been advertised, and he was very desirous to get a good farm upon which to live while he was doing mission work in the Territory. He came also as the special agent of the Pittsburg Synod, to which he belonged, and was authorized to secure lots for churches and parsonages in the promising towns. He was successful in securing a number upon certain conditions, but owing to the terrible drouth of 1860, and the Civil War following, and the discouraging grasshopper plague following the latter, the conditions could not be complied with, and the lot enterprise failed.

In April, 1860, Rev. Earhart with his family located at Sumner, a small town three miles south of Atchison, where he preached for one year, effecting a partial organization of a Lutheran church. In the summer of the following year one of the cyclones so common in Kansas in those early days, struck the town and destroyed it including the building in which the congregation worshipped, and this calamity sealed the doom of the church. In the month of May, 1860, he was elected pastor, at the request of Rev. McAfee, of the churches at Pardee and Monrovia, which the latter had organized. Finding them rather loosely organized from a doctrinal standpoint, he at once proceeded to re-organize them under a constitution which recognized the Augsburg Confession as the doctrinal basis. In his memoirs Rev. Earhart tells of the opposition he met to this re-organization, and that the people thought him decidedly too much of "the old measure" type to suit them and had him on the rack several times. However they soon found that he was planted on the universally received confession of the Lutheran church, and that they were standing on nothing, and accordingly rallied to his support in a most loyal manner, and his long popularity with this people showed that his strict teaching was most timely and effective.

In May, 1860, he organized Christ's Ev. Lutheran church with twenty-four charter members, in the home of Father Joseph Eberhard, now known as Vineland, in Douglas county, located nine miles

south of Lawrence. This church was far to the south of Monrovia with a whole county lying between. He served these two charges for a number of years. In 1861 he organized another church of twenty charter members at Brush creek, in Doniphan county, seven miles from Moray, and twenty miles from St. Joseph, Missouri, and this congregation he served for seven years. However owing to removals it went to pieces before the organization of Kansas Synod. As early as 1862 he began preaching in the home of Osel Nelson, a loyal Lutheran living in Doniphan county, where off and on he held services for a number of years, later transferring the services to the Prairie school house, where on the 24th of May, 1866, he organized a Lutheran church, which is now known as East Norway, or Moray. Here he preached until 1871. While preaching here he also held services at different points in Brown county, just west of Doniphan county. Here on the 23d of December, 1866, he organized a church of fifteen members, which he served until 1871. This church is now a Norwegian church and is in a flourishing condition.

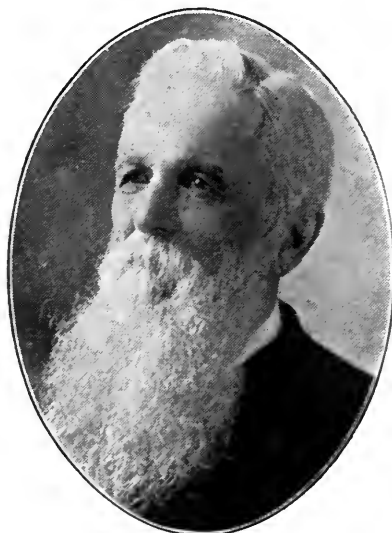
While this intrepid pioneer was preaching for the churches in Doniphan and Brown counties adjoining the Nebraska line, he began to hold services in the city of St. Joseph, Missouri, and after a time perfected an organization with twenty members. After preaching there two years, for want of a building the services were transferred to a school house in the country, a short distance from the city. This was a grave mistake, as the attendance fell off and the services finally were given up and the congregation became extinct.

The territory covered by this undaunted and tireless preacher of the Gospel in his itineracy over Northeastern Kansas, is such as to amaze one of the present generation. To illustrate this one need but note that while he was preaching at these points in Doniphan, Brown and Atchison counties, the three Northeastern counties of the state, and also in St. Joseph, Missouri, he was filling a continuous engagement as pastor at Vineland in Douglas county, and largely from 1860 to 1868. These widely separated charges compelled him to travel from these northernmost counties, across Atchison and Jefferson counties, and almost across Douglas county in order to reach Vineland, a distance as the crow flies of almost seventy miles, and taking a side trip via Topeka or Stranger creek as he now and then did, required a circuit ride of about one hundred and fifty miles, and this he did for a long time every three weeks. These trips he took in a two wheeled springless cart drawn by a tough wiry pony. Many of the old settlers still remember this

grand pioneer missionary, whose figure became quite familiar to the settlers enroute as he made his weary rounds. In fact Father Earhart's labors from 1860 to 1873 were full of severe toil which was borne cheerfully for the Gospel's sake. Often did his friends remonstrate with him over taking such long drives when the weather was stormy, but the courageous missionary would reply, "When I get there it will be fine weather and the service will then



REV. DAVID EARHART.



REV. J. B. MCAFEE.

go on." In order to fill an appointment on Sunday he would usually have to start on Friday previous, and so he could not anticipate the weather at the end of his journey. It is a pleasure to note that such labors have not been in vain. Churches to this day abide to testify to the value of his efforts. Rev. J. B. McAfee, in his memoranda on early Lutheranism in Kansas says, "To good Brother Earhart is due the credit of re-organizing on a strictly Lutheran basis, as well as keep together the early Lutheran churches of Kansas." In the Lutheran Era for July 1893 the same writer says, "Brother Earhart was not only a most excellent preacher but an indefatigable worker. His work was always well and systematically done and thoroughly organized." In another issue of the same paper he again writes, "Although Brother Earhart was the

second Lutheran minister to locate permanently in Kansas, he was second to none in faithful, efficient, self-sacrificing labors for the Master and His church, and when he shall cease from his labors his good works will follow him." It is related that on one of his long weary itinerant trips over the pathless prairie and through deeply wooded valleys, with only here and there a settler along the way, he took seriously ill, and tethering his horse, lay down on the prairie and for a time was unconscious. Upon coming to himself he again hitched in his pony and strapping himself to his cart let him go home, where after a long ride, loving hands helped him out and cared for him as he passed through a hard attack of billious fever. For a number of years Rev. Earhart was one of the regents of the Kansas State Agricultural college located at Manhattan, distant from his home eighty or ninety miles, yet he was one of the most punctual in his attendance and in the discharge of his duties, and in those early days of no railroads he was compelled to travel by horse-back or in his springless gig. Rev. Earhart also preached at Holton in Jackson county, Highlands in Doniphan county, McKelvy's in Jefferson county, and at the home of Mr. Ernest and Mrs. Collins in Atchison county, for a while, but the work did not seem to justify organizations. In 1870 he organized a church on Stranger creek in Atchison county, to which he ministered for a season and which came into Kansas Synod but which did not live long owing to some feuds which arose among the members. During these years of severe toil this pioneer missionary received very small compensation for his services. It was in the day of beginnings, when the people were very poor and he was not backed up by mission boards. Aside from what the people paid him he received at one time \$100 from Dr. Passavant in 1860-1, and \$150 per year from the old Home Mission Society during 1862-3. Other than this he supported himself in a way by tilling the soil, when time would permit, giving him a scanty support for his family of eight souls.

Before speaking of the organization of Kansas Synod it will be necessary to give an account of the churches and pastors entering into its organization, of which as yet no mention has been made. At this early day the missionary interests were poorly organized and inadequately supported. The society known as the "Home Mission Society" had been in existence since 1845, but as yet it was a society separate from the General Synod, and not officially under its direction, and most of the district synods declined to pledge definite support for it. It could not therefore gather much

money. Indeed most of the district synods preferred to carry on missionary operations of their own, and largely on their own territory. In 1866 the Home Missionary Society was re-organized on a new basis which brought it in a nearer relation to the General Synod; however it was not as yet the child of the latter as many synods neglected to send it contributions. It was not until 1869 that the Home Mission Society was merged into the Board of Home Missions, under the appointment and direction of the General Synod.

Although hampered by its loose organization the old society was able to accomplish much good. In the Fall of 1864, feeling the need of someone in the field to direct its work in founding missions and collecting funds, it secured Rev. Morris Officer, late returned Missionary from Liberia, Africa, as its field secretary. He at once took up the work and throwing into it his whole soul, began the canvass of the field with an activity and earnestness rarely equalled in the annals of missionary work. In May and June of the following year he came to Missouri, and spent six weeks in personally canvassing St. Louis. Under the date of May 22, 1865, in the *Lutheran Observer* he writes, "A great deal has been recently said and written on the importance and necessity of planting missions in the large cities of the great West . . . but our experience has taught us that such a work is a serious undertaking requiring years of the most efficient and faithful labor and a large expenditure of money." Upon his first glimpse of St. Louis he writes, "About noon May 10th I stood on the upper deck of the ferry boat and gazed upon the great city stretching several miles along the opposite bank and reflected that we had no English or German church in the city." While here he secured a pass from the "Pacific Railway" and penetrated the west almost to Kansas City visiting Sedalia and Pilot Knob in the hopes of finding a point where he might establish a Lutheran mission. Returning to St. Louis he assiduously sought for a suitable hall where he might open services but found none.

In the spring of 1866 he made a second visit to St. Louis, but finding an epidemic of cholera along the wharf he again deferred action and took his way to points further west including St. Joseph. In August he again went west. At Tipton, Missouri, his canvass resulted in his finding sixteen Lutheran people willing to enter an organization. Not having a man at hand he deferred organization till a later date. At Kansas City he had a similar experience. During the first week in September he entered Kansas, visiting

Lawrence, Topeka, Atchison, St. Joseph, Mo., and Grasshopper Falls. At the latter place he attended the Second Conference of Lutheran ministers, to which allusion will be made later. Besides these trips he made several other journeys riding in a pony rig. Dr. Imhoff in his "Life of Morris Officer" touches on this trip, observing:

"The opportunity and importance of at once occupying these important cities so exercised his earnest soul that he could not rest. He would betake himself to prayer and letter writing until, exhausted, he would break down. He wrote letters to all of the synods which were in session during his tour, to leading men in the church, and to such pastors as he deemed eminently qualified to occupy these important centers of growing wealth and power. . . . He had all along felt the necessity of having good and suitable men in the missionary charges. But now, more than ever, there was an imperative demand for men of experience and large influence. . . . He came home on the 5th of October all alive with interest in his work. Its magnitude had opened anew his mind and baptized him with fresh zeal. He applied himself earnestly to secure services of men who had been successful as pastors and were known in the church at large. But when he failed here, he went to the theological seminaries, and found good and promising young men, but they were untried, unknown, and inexperienced, and his heart sank within him. He knew and felt that the most important missions in western cities would after all be regarded as experiments, and though the mission and missionary might be well enough, the contributions would be too small to carry on the work in any way to equal the demands."

Pastor after pastor refused to give up his charge and go west into the mission field. Could these have read the journals of Officer they would hardly but feel reproved for their want of courage and self denial. One such pastor, located in a fine eastern church, wrote the secretary as follows:

"I do not remember that I informed you that we collected in my church last Fall \$143 for one of the missions of which you spoke. The money is at your disposal. . . . The difficulty you have in getting a suitable man for one of those missions in Missouri and Kansas has been weighing on my mind. It seems to me that the only solution is that some of us young men cut loose and go there. I feel as concerns myself in this way, if I am fit for this kind of work, a point I sometimes question, and you think I would do, I am ready to go. There are plenty of men who would jump at the chance of getting my church here. They pay me \$1800, . . . If no one else will go into the breach, why then some of us easy berthed fellows must lead the forlorn hope. I am ready to go."

The fact remains that this brother did not go. There were many like him. When the time came for them to make the needed sacrifice, they were not willing to make it. Then the rough conditions

in Kansas were not conducive to persuading men in the East to come into the new state. Rev. S. P. Harrington, writing in the *Observer*, under date of March 8, 1865, says,

"There is a prevailing idea in the East, that the people of this state are a set of cut-throats and horse thieves, but there are more good citizens here than we have credit for. That there are bad men here, and that they are dealt with severely, are two facts. But the severe policy adopted is rapidly cleaning out the hard material. . . . We have here representatives from almost every Northern state and a large proportion of them are men of the most sturdy habits."

The compensation at that time in the mission field was discouraging. The men who had been on the field received but a pittance for their labors. If in those times of beginnings more men of experience had taken the helm and been backed up with sufficient support from the established East, Kansas Synod might have had a much better start. It is easy to see how the lack of both men and means confronted this earnest Secretary, enough to appall the bravest heart. It is no wonder that his heart ached for the opportunities which were passing by unimproved because the frontier was raw, and willing men and adequate means were lacking. After many rebuffs and refusals among the eastern established pastors, Rev. Officer turned to the theological seminaries and naturally enough looked first to the one farthest west, Wittenberg. Here he found two young men, about to graduate in the spring of 1867, willing to listen to his offers, in the persons of Rev. A. W. Wagenhals and Rev. E. J. Keplinger, both licentiates of the Synod of Central Pennsylvania. These two young men agreed to take missions in the West as soon as the term closed.

After this he set himself to the task of securing pledges and raising money for the purpose of establishing two or three extra missions. In Baltimore he found one man willing to give \$600 for the support of a missionary in Kansas City. In some places he succeeded in persuading a single congregation to undertake the support of a western mission. It taxed his ingenuity to devise ways and means and success began to come as a result of his concentrated efforts. In February, 1867, he started west again and arrived in St. Louis on the 13th and spent several days looking up people with whom he had been keeping in close touch through the mails. Finding conditions there not ready for organization he proceeded to Tipton and Versailles, Mo., at which places he organized churches, comprising a pastoral charge with churches eighteen miles apart. Here in April he located Rev. E. J. Keplinger, as mission-

ary. From Tipton he went back to St. Louis, where he finally effected an organization, took a subscription for a church lot and promised them \$600 per year in support of a pastor and \$1000 toward the erection of a chapel. Early in March he arrived in Kansas City, and preached in the Congregational church on a Sunday morning and lectured on "African Missions" in the evening. Here he met Rev. Wagenhals, and a service was arranged for, and the young missionary preached, a sort of trial sermon. The Secretary gave him the hint not to say anything about slavery or the late Civil War, as the people were sensitive on those points. The committee who heard him praised his discretion telling him that he preached about "love and did not refer to politics." On the 4th of April they together organized a church, adopted a constitution, elected officers, and cast about for ways and means for the purchase of a church lot.

During this time Rev. Officer made a number of side trips to Lawrence, and Topeka, Kansas, where he canvassed the Scandinavian population finding at both places enough people to justify the organization of churches. On March 19th he organized a congregation at Lawrence of twenty-seven members. In his Journal he says, "I recorded the proceeding. May God bless this infant." On the 7th of April he organized a congregation at Topeka of fifteen members. This was effected in the office of the Governor of the state, as the Private Secretary of the Governor at that time was Rev. J. B. McAfee. He promised to send them a missionary soon and to encourage them to go ahead in the purchase of a church site, he agreed to raise for them \$100 toward the lots and \$2000 toward the erection of a building. Rev. A. J. Hesson, a young man then just entering the ministry, was commissioned as missionary, taking charge in August following. Ten months later a church was erected and dedicated. In May that year he succeeded in completing the organization at St. Louis, in the home of Mr. J. A. J. Schultz, renewing his promise to them of \$600 toward the support of a pastor and \$1000 toward the erection of a chapel. In October that year Rev. S. W. Harkey, D. D., took charge as missionary. The skies were beginning to look brighter. The Synod of Central Pennsylvania agreed to look after Kansas City, Tipton, and Versailles; West Pennsylvania Synod, after Topeka and Lawrence; and Maryland Synod after St. Louis.

Lutheranism at Atchison was being fostered with jealous care by a warm hearted layman, Mr. J. H. Talbott, in whom a strong love burned for the church of the Reformation. This Brother had

sent to the Home Mission Society a strong request for a missionary. Rev. Officer made several visits to Atchison while he was in Kansas but was unable to secure a man for the place. However at the convention of the General Synod at Harrisburg in the spring of 1868, he induced Rev. M. G. Boyer, of Marklesburg, Pa., a licentiate of Allegheny Synod, to take up the work at Atchison. On the 30th of July he and his young bride landed at Atchison, and after holding services for three months in Price's Hall, he organized with twenty-three members. This was the last church organized prior to the organization of Kansas Synod.

EARLY CONFERENCES.

The ministers and pastors residing in Kansas and Western Missouri retained their membership in various Eastern synods as this portion of the country was not regarded as being on the territory of any particular synod. They were serving congregations which were widely separated, and it was very natural that they should hunger for that mutual fellowship and kindred feeling which binds so closely together the ministers of a synod. Some of them held their membership in synods a thousand miles away and distance made it impossible for them to meet with their brethren at the annual conventions. Now and then they would meet each other in the exchange of pulpits and in their travels over the field. The great need of a closer union was felt on every hand. Accordingly a few of them got together and planned a conference to be held in the newly erected church at Monrovia at the occasion of its dedication, and published a call for the same in the *Lutheran Observer*, to be held on the 26th of May, 1865, and all Lutheran ministers in Kansas, Nebraska and Missouri were invited to participate. There were present at this conference, Revs. H. W. Kuhns of Omaha, Nebraska., J. F. Kuhlman, of Fontenelle, Nebraska, S. P. Harrington, the local pastor, John G. Ellinger of Pardee, Rev. J. B. McAfee, of Topeka, and David Earhart of Pardee. Various subjects kindred to the pioneer work being performed by these brethren were discussed, and a general good time was had by all present as the conference afforded a very agreeable social reunion of brethren not often accorded such a privilege. Rev. Kuhns preached the

dedicatory sermon. Of the occasion Rev. Harrington wrote in the Observer, "It was truly a solemn meeting." Rev. Earhart was chosen President and Rev. Kuhlman, Secretary of the conference.

The question which most engaged their attention was how to meet the demands of the great field in which they, a hand-full, were laboring. They resolved to appeal to the East for help and put their plea in a set of resolutions. They also placed on record a desire for a form of distinctive Lutheran worship. The advisability of organizing a synod was discussed but no action was taken.

The trip to attend this conference made by Revs. Kuhns and Kuhlman possibly surpasses that of any other clergymen in the General Synod in the matter of miles, travelled. Rev. Kuhlman left his home in Fontanelle at 2 A. M., of May 22nd, and rode in his buggy 35 miles to Omaha. There hitching his pony with that of Rev. Kuhns to a two horse buggy, these two brethren started on their long trip together. Crossing the Missouri at Omaha they rode southward through southwestern Iowa and into Missouri. Rev. Kuhlman's diary relates that they spent the night of the 24th at Oregon City, Mo., and early in the forenoon of the 25th crossed the Missouri at Iowa Point near White Cloud, and into Kansas at its most northeasterly corner. Here they took dinner with a contra-band negro, and after crossing Doniphan county and a part of Atchison county, they arrived at Monrovia late in the evening after a weary ride of from 175 to 200 miles, having been on the way for three days and a half. Dr. Kuhns oftentimes in later years regaled his friends by telling them extravagant stories of this memorable trip to a conference, over swollen streams, across pathless prairies, and among the scattered but hospitable settlers.

The Lutheran Observer in its issue for August 10th and 17th, 1866, contained a call for a conference to meet at Monrovia, at 2 P. M., September 6th, for the purpose of considering the propriety of organizing a synod, and the interests of the Lutheran church in Kansas generally." The call was signed by Rev. S. P. Harrington, and urged all to be present with their lay delegates. Although the call made Monrovia the place of meetings, it appears that the conference was really held at Grasshopper Falls, the other church comprising the Monrovia charge of which Rev. Harrington was then pastor. There were present Revs. J. G. Ellinger, S. P. Harrington, J. B. McAfee, David Earhart, and Morris Officer the Secretary of the Home Mission Society, besides possibly a lay delegate or two. They thoroughly discussed the advisability of organizing a synod covering the states of Kansas and Missouri. They felt that there

were churches enough on the field to justify such an organization, and Rev. Officer assured them that it was the intention of his Board to institute movements which would add at once to the number. The neighboring synods were too far away, the nearest being that of Iowa to the northeast, and the Illinois Synods beyond the Mississippi. While there was unanimity as to the advisability of having a new synod, it was not altogether so when the basis was presented upon which the new synod was to be planted.

When it is remembered that this conference took place the same year that some district synods withdrew from the General Synod soon after its convention at Fort Wayne, and also during a period in which the church papers were full of discussions which indicated a condition of decided doctrinal unrest, it is not surprising that out in a mission field the brethren should be influenced by these conditions. The fact is, nearly all the ministers present were in sympathy with that portion of the General Synod which was inclined to reject a part of certain articles of the Augsburg Confession which had been under fire for some time in the church press. These articles were mainly those in which the Lutheran church differed from the so-called Reformed churches with which it was surrounded. Many in it had been yielding to the pressure of the out-numbering denominations about them. The "Definite Synodical Platform" had been before the church for ten years and had pretty thoroughly leavened the West with its doctrines. Dr. S. S. Schmucker, who at that time had championed the "American Recension of the Augsburg Confession," (The Definite Platform) which, while not adding anything to the Augustana, was very desirous of having the church leave out certain parts of it, was very popular in Ohio, Indiana, and the West. The unaltered Augustana consequently was a very delicate subject, at most, with many of the Kansas ministers. In fact a number of the churches on the territory had been organized without any direct reference to the Augsburg Confession in their constitution. Dr. Schmucker averred in an article in the *Observer* that the Definite Platform was prepared for our western churches. In its preface it seems the western ministers are held more or less responsible for its formation, being a response to the demands of the times. Many of the western synods narrowly escaped adopting it. In 1867 when the Synod of Northern Illinois revised its constitution, by a very narrow margin it escaped making the basis a conditional acceptance of the Augustana. When in 1868 the Wittenberg Synod revised its constitution, while accepting the basis of the General Synod with a very small

majority vote and after a long and spirited debate, it immediately resolved, that "This act will in no sense disturb our cherished position taken in years that are past on the "Definite Synodical Platform." The obnoxious portions were especially Art. X on "The true presence of the body and blood of Christ in the Sacrament of the Altar;" Art. XI on "Private Confession and Absolution;" Art. XXIV, relative to the "Ceremonies of the Mass.;" and Art. XXVIII, relative to the "Divine Obligation of the Sabbath," and those parts of Luther's Catechism which teach that forgiveness of sin, life and salvation are conferred through the sacraments, and some other points.

After some discussion pro and con it was evident that all but Rev. Earhart were agreed to organize the conference into a Synod upon the basis of the Definite Synodical Platform. The latter contended that the unaltered Augustana was the only proper basis, that the Definite Platform was new, untried, and in conflict with the doctrinal history of the Lutheran church since its foundation. Finally, without any amendment to the first proposition, Rev. J. B. McAfee offered the following resolution,

"Resolved, That we organize ourselves into a Synod on the basis of the Definite Synodical Platform, provided Rev. Earhart will unite with us, and that if he does not, we do not."

Rev. Earhart declined to unite on the basis proposed, and the effort failed. It may seem strange that one man should defeat the wish of the others, even including the advice of the missionary Secretary, but when we take into consideration the intense missionary activity of Rev. Earhart's life at this time in preaching and founding churches, his dogged perseverance where others had given up the fight, as well as his all absorbing earnestness and positive Lutheran character, there is not much occasion for surprise at the decided deference paid to his convictions. In fact a very large percentage of the churches which would be expected to enter the new synod had been founded by him. At most it was a very narrow escape for Kansas synod.

THE ORGANIZATION OF KANSAS SYNOD.

During the following two years no efforts were made either toward holding a conference or organizing a synod. With the starting of churches at Kansas City, Lawrence, Tipton, Versailles, Atchison, St. Louis, and Topeka, the existing churches on the territory were so manifestly strengthened that the necessity of a Synod became imperative. Accordingly there was published in the *Lutheran Observer* for October 23, 1868, signed by S. P. Harrington, the following call for a convention:

"There will be a meeting of Lutheran ministers of Kansas and Missouri, (D. V.) at Topeka commencing on the 1st Thursday evening of November (5th) 1868, for the purpose of organizing a synod. All Lutheran ministers and their lay delegates, who will unequivocally endorse the doctrinal basis of the General Synod, are invited to participate in the convention.

By order of the majority of the ministers in Kansas and Missouri. Dated September 9th, 1868."

This convention met according to the call, in the newly erected church on Topeka Ave., in said city, of which Rev. A. J. Hesson was pastor. The following ministers and laymen were present and participated in the organization: Revs. J. B. McAfee, Topeka, S. P. Harrington, Monrovia, A. W. Wagenhals, Kansas City, A. J. Hesson, Topeka, E. J. Keplinger, Tipton, M. G. Boyer, Atchison, and Messrs A. P. Benson, Topeka, J. G. Schmucker, Lawrence, G. W. Householder, Kansas City, J. H. Stover, Tipton, and G. W. Crotzer, Grasshopper Falls.

The convention was opened with earnest prayer that they might be adequately guided in their efforts to lay well the foundations of Lutheranism in the first synod to be organized west of the Missouri river. They were liberal minded men, filled with a warm love for the church of the Fatherland. They had no sympathy with dead formalism on the one hand, nor were they willing to be led by an ignorant fanaticism which ignored orthodoxy, on the other. The publicity given to these extremes in the church press of the day had rather broadened their views, and they were ready now to enter upon the organization of a synod, the basis of which was to be that upon which all other synods connected with the General Synod stood, viz., the unaltered Augustana and Luther's Small Catechism. Prayer meetings, Sunday schools, and catechetical classes were to

be encouraged as specific methods through which the development of the church was to be effected.

The absence of Rev. D. Earhart was deplored by all present, as it eliminated from the organization one of the most active and influential men in the previous history of the church in Kansas, as well as the churches which he represented. After his experience in the former effort to organize a synod, and his being at this time in connection with the General Council, and the new synod to be without doubt General Synod in kind, and at this time there not being very cordial relations between these two synods owing to the recent withdrawal of General Council church from the General Synod, he felt somewhat delicate about coming to this convention, unless he should be specifically invited by some of the more influential men on the field, and he so informed them. After the organization a fraternal letter was sent him in which his absence was regretted, and it was stated that the printed notice in the *Observer* was the only invitation issued to any one, and that no slight was intended, and that if he felt he could unite upon the basis adopted, they would be glad to have him do so, and that the Secretary of the Synod was empowered to enroll his name. This overture was accepted and at the second convention of the Synod Rev. Earhart was present, and united with the Synod. Letters of regret for absence were received from Rev. F. R. Scherer of Waterville, and Rev. S. W. Harkey, of St. Louis, both of whom hailed with joy the organization of a new synod and promised their warm prayers and co-operation.

Both the minutes of the first convention and other early data preserved in the historical archives, all of which was very limited, fail to name the churches which formally entered into the new organization. It is impossible at this time to make out a roll of churches and in fact the writer is of the opinion that the organizers did not give that matter much thought. From incidental data and interviews with members still living, we subjoin a roll which comprises most likely the ones who are entitled to the honor of being charter members.

PASTOR.	CHURCHES.	LAY DELEGATE.	ADDRESS.
John G. Ellinger,	No Charge,	.....	Pardee, Kan.
J. B. McAfee,	No Charge,	.....	Topeka, Kan.
S. P. Harrington,	St. Paul's	.....	Monrovia, Kan.
	Ev. Lutheran,	G. W. Crotzer,	Grasshopper Falls.
A. W. Wagenhals,	1st Lutheran,	G W Householder,	Kansas City, Mo.
A. J. Hesson,	1st Lutheran,	A. P. Benson,	Topeka, Kan.
	Ev. Lutheran,	J. G. Schmucker,	Lawrence, Kan.
E. J. Keplinger,	Ev. Lutheran,	John H. Stover,	Versailles, Mo.
	Ev. Lutheran,	.....	Tipton, Mo.
M. G. Boyer,	Ev. Lutheran,	.....	Atchison, Kan.

Rev. J. B. McAfee was chosen temporary chairman and Rev. E. J. Keplinger, secretary in the preliminary organization. The following resolution was adopted:

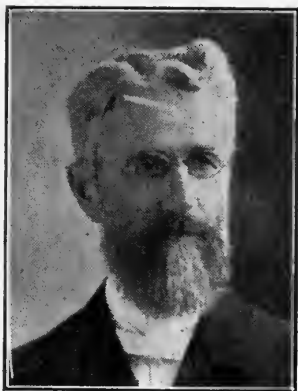
WHEREAS, The time has come when the wants of the Lutheran church in the states of Kansas and Missouri demand that there should be some efficient agency within these states, which shall more successfully look after and promote the varied interests of our western Zion, therefore,

Resolved, That we as a convention proceed to organize a new synod, and that a committee of three clerical and two lay members be appointed to draft a constitution for said synod and report."

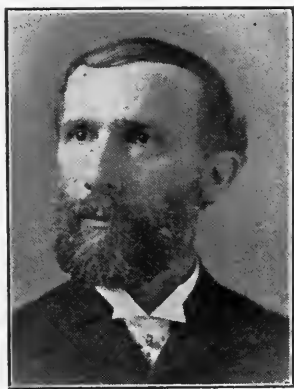
This latter duty devolved upon Revs. Wagenhals, Hesson and Ellinger and Messrs Schmucker and Crotzer. At the second session the following resolution on the doctrinal basis of the new synod was unanimously adopted:

Resolved, That this synod declare its doctrinal position to be that of the General Synod of the Evangelical Lutheran church in the United States of America, receiving and holding with the Evangelical church of our Fathers, the Word of God as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of the church founded on that Word, and on this basis desires a constitution to be formed.

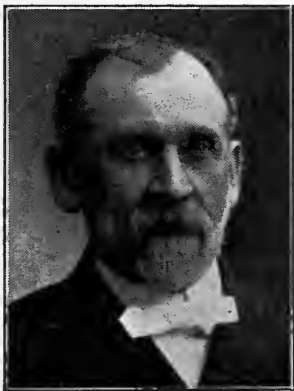
Owing to the need of more time in which to prepare a constitution the committee recommended that the entire constitution of the Eastern Pennsylvania Synod be temporarily adopted, making such changes as might be necessary in transferring the location from Pennsylvania to Kansas. This recommendation was adopted, and Rev. S. P. Harrington was chosen permanent president and Rev. E. J. Keplinger, secretary, and Rev. A. W. Wagenhals, treasurer. Among the items of business disposed of at this convention was an



REV. M. G. BOYER, D. D.



MR. A. W. WAGNALLS, LITT. D.

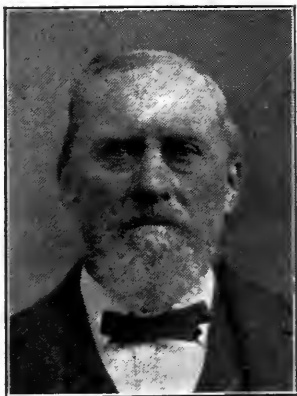


REV. A. J. HESSON.

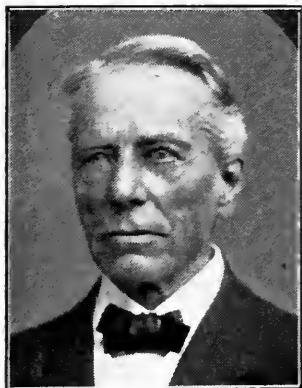


REV. S. P. HARRINGTON.

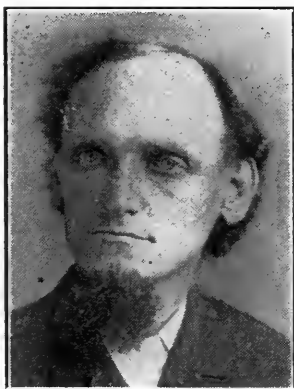
SOME CHARTER MEMBERS.



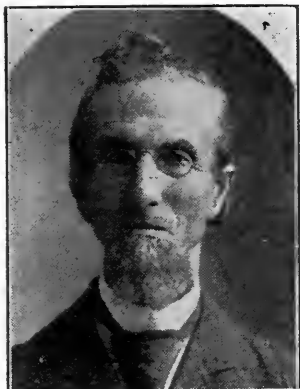
MR. A. P. BENSON.



MR. G. W. HOUSEHOLDER.



REV. E. J. KEPLINGER.



MR. J. G. SCHUMCKER.

SOME CHARTER MEMBERS.

expression of sympathy with those who were seeking to establish Mendota (Illinois) college and a regret of their inability to furnish any financial aid owing to their imperative needs at home. In order to promote the cause of home missions more fully the Synod organized itself into a Home Mission Society, in which every member was to consider it his duty "to canvass as much of the unoccupied territory as possible, to seek out scattered Lutherans, look out for important fields, and report interesting facts as they may develop." A standing Executive Committee was appointed, and a resolution adopted asking that a day of prayer be appointed in which the church in the East should be asked to remember the missions and missionaries of the West. Rev. M. G. Boyer, a licentiate of the Allegheny synod was set apart to the Gospel ministry in a very impressive service on Sunday evening at the close of the convention. A simple form for parochial reports was adopted, although no reports were submitted at this synod. The total membership aside from the churches under the pastoral care of Rev. Earhart were as follows: Topeka, 20, Monrovia, 104, Grasshopper Falls, 30, Kansas City, 20, Lawrence, 27, Tipton, 20, Versailles 15, Atchison, 25, total 261. It was indeed a day of small beginnings and humble enough. Feeling the need of another meeting soon, the synod adjourned to meet six months later, the first Tuesday in April of the following Spring, at Atchison.

At a subsequent convention Rev. Earhart brought his congregations into the synod which at that time embraced a congregation at Vinland, one at Osawkee, one at East Norway (Moray) and probable one other of which the records are very uncertain. For several years following the organization of Kansas synod it was all the Home Mission Board could do to take care of the missions planted by Rev. Officer. In the following spring a church was organized at Waterville by Rev. F. R. Scherer, and no other was organized for the following five years save one by Rev. Earhart, Christ's, at Stranger creek. Although a number of Lutheran clergymen came to Kansas during this time they were rather inclined to pre-empt land, or speculate in land, than preach the Gospel. Rev. Hesson in his report as President of Synod in 1870 said, "I cannot help but deeply and sadly regret that so many able and acceptable ministers of the Gospel, within the bounds of our synod are content to remain idle, while around them the harvest of the Lord is perishing for the want of laborers." Now and then one of these ministers feeling that he was missing his calling by devoting his time to secular affairs would attempt to combine farming with

preaching the gospel and sought to organize a church near his farm. His compensation from his church usually was very meager, probably all that it was worth, considering the pastors divided interests, but the results from these attempts were so small that in after years when the Mission Board took hold of extending the church on this territory it made it a rule not to grant help to a missionary who tried to farm and also preach the Gospel. The story of the further development of the church in Kansas Synod will be found under the chapters relating to the Travelling Missionaries and the general church Secretaries.

A PERIOD OF EXPANSION---TRAVEL- LING SYNODICAL SECRETARIES.

Early in the seventies the work of planting and maintaining our church in Kansas became quite critical. The frequent drouths and consequent crop failures had thoroughly disheartened the faithful working force in the field, and the indifferent ones allowed the cause completely to languish. Pastors, in order to provide for their families, were obliged to supplement their sacred calling with secular work. In 1874 only three pastors devoted themselves exclusively to the work of the ministry. Rev. Reuben Weiser that year writing to the *Observer* said, "Our church in Kansas is not making any progress, it seems rather going backwards. The causes of this retrogression are in the fact that there is not one self-sustaining charge in the state, and the pastors receive so small support that they are all, I believe, without a single exception, obliged to labor with their own hands to support their families." About this time the various denominations in the East began to pour men and money into Kansas for the planting of churches of their respective faiths. Our pastors with sorrow beheld our people taken into these denominations and forever lost to the Lutheran church. They realized too that the early planting of the church in the crude and rapidly building towns meant strong and influential churches when these towns became cities, but their hands were tied. They had neither men nor money with which to go in and reap the harvest. The influx of immigration at this time was quite extensive, such as had rarely been witnessed in the settlement of any state previous

to that time. The Union Pacific and Santa Fe railroads began disposing of their government land grants to foreign and domestic immigrants, and thousands of families poured into the new state and among these were many Lutherans. The problem of adequately caring for this heritage was too great for a struggling synod which spread over the entire 82,000 square miles of the state. Up to 1875 Kansas Synod had but twenty organized churches, with fifteen un-organized preaching points. The cry of enlargement was heard at every convention of synod, but it was a despairing cry, because the country was new, the expense of living high, the people poor, crop failures common, men willing to make the needed sacrifices very few indeed, and thus every disposition to advance was checked by lack of means. After considerable agitation the synod began to declare itself on the matter. The first occurred in 1873, when the following resolutions were adopted:

WHEREAS, The territory of our synod has suffered greatly already from the lack of missionary effort, by the members of the Lutheran church in different portions of the state uniting with sister churches, or becoming utterly indifferent to all church relation, and,

WHEREAS, The history of our church in the past proves the vast benefit derived from the efforts of travelling missionaries, and inasmuch as other influential and powerful denominations by the use of such missionaries have met with the most encouraging success upon our territory; therefore,

Resolved, That as a synod, convinced of our neglect and consequent loss in the past, we feel this important means can be dispensed with no longer; that we instruct the ministers within our bounds to devote at least one Sabbath in each quarter to missionary effort at the most important points within their reach; that we appoint one travelling missionary, whose duty shall be to visit certain points at least once in three months; that we respectfully ask our Board of Home Missions to appropriate funds for the support of our travelling missionary, and that we will aid them to the utmost in raising funds for the same.

Following up this action one of their own number was appointed Travelling Missionary, but owing to lack of funds he was not able to accomplish much. At the following convention of synod, and in the presence of Rev. J. W. Goodlin, the Secretary of the Home Mission Board, the subject was quite thoroughly discussed. It was then discovered that the rules of the Home Mission Board would not allow the appointment of district travelling missionaries. The convention then resolved to memorialize the next General Synod to pass such a rule as to empower the Home Board to take favorable action on their requests. This memorial was duly presented but the General Synod failed to take favorable action on adopting

such a rule but referred the matter to their Home Board and the latter declared they were ready to occupy Kansas points as soon as men and means were available.

The President of Kansas synod in his report for 1876 said, "We must have in each synod in the West a Superintendent of missions . . . who will give his entire time to looking after our vacant churches and promising points, who will be supported in part by our Board of Home Missions." At the same convention the Kansas Advisory Board was directed to employ a suitable person for the ensuing year to serve as a Synodical Missionary at a salary of \$800, raising the salary as largely as possible on the field of his operations, the synod assuming the deficiency. His duties were to visit destitute points, vacant congregations, and churches needing encouragement, preach the Gospel, organize churches, assist in supplying vacancies with pastors, and to report to the President once a month.

On the 9th of August, Rev. S. P. Harrington was commissioned as Travelling Missionary serving for six months. While he was reported as meeting with "marked success," yet owing to the lack of funds the commission was recalled. He reported as having visited 35 points, travelled 2581 miles, preached 78 sermons, supplied two vacancies, made collections on the field of \$191, and incurred travelling expenses in the sum of \$48, the Santa Fe railroad giving him free transportation. During this time he also organized Mt. Zion church at Dillon and Ebenezer church in Liberty township, both churches being in the southern part of Dickinson county, of which he became pastor upon relinquishing his office. The actual results of this effort were meager indeed, but what could be expected with so little actual support aside from the man himself. It was like sending a laborer into the forest to get material out for a mill, without axe, or saw, or team. The synod was not ready to back up the measure with men or money.

The General Synod at its 1877 convention authorized the Board of Home Missions to appoint travelling missionaries in the West whenever it deemed it practicable, but the Board for lack of funds to follow up such an effort did not see its way clear to do so. However the failure spurred up the friends of the measure and a "Joint Home Mission Convention" representing the synods of Iowa, Kansas and Nebraska, was called to be held in Kansas City on the 4th of December, 1877. This convention was held although for lack of proper advertising it was very slimly attended. Rev. W. A. Lipe was chosen the President, and Rev. T. F. Dornblaser, Secretary.

The subjects discussed were, "The Field," "Course and Character of Immigration," "Ratio of Increase in Population," "Best Methods of Cultivating the Field," "Ministerial, Lay, and Financial Help," "Peculiarities and Difficulties of the Work," "Christian Culture," and "Our Work Among the Germans and Scandinavians." No definite action was taken excepting to call a "Great Western Home Mission Convention" to be held at Omaha, May 13-15, 1878, and to which prominent men from the East were to be invited, that they might see the immense field for themselves.

This latter convention was a decided success, over fifty delegates being present. Many of the most prominent men of the church were there taking part in the discussion, such as Rev. J. W. Goodlin, Secretary of the Home Mission and Church Extension Boards, Drs. F. W. Conrad, H. Ziegler, L. E. Albert, S. A. Ort, J. G. Butler, J. H. W. Stuckenberg, L. A. Gotwald and Samuel Aughey, and Professors H. L. Baugher, J. W. Richards, and F. W. E. Peschau. Pastors were present from Kansas, Nebraska, Iowa, Illinois, Indiana, Ohio, Kentucky, and Pennsylvania. From Kansas synod there were present Revs., A. A. Trimper, D. Harbaugh, A. J. Kissell, S. P. Harrington, L. C. Groschlose, J. G. Groenmiller, Charles Martin, and C. F. Kaesmann. Secretary Goodlin gave the opening address on the subject of the convention, viz., "The Development of the Home Mission Field in the West." Papers were read on "The Claim of Home Missions," "Lutheran Immigration in the West," "Cities and Centers of Influence," "The Germans and Scandinavians," "The West and Her Institutions," and "The Cultivation of the Field." The main question around which all discussion centered was the advisability of appointing travelling home missionaries in the western synods. The resolutions adopted touched upon the numerous difficulties in establishing the church in the West and the firm belief that these could be surmounted; upon the claim of this field being of the highest importance to every member bearing the Lutheran name, commending it to the East, the church press, the pulpits, and the Boards. As to the wisdom of appointing travelling missionaries, the following action was taken,

Resolved, 1. That as the sense of this convention, the Board of Home Missions be respectfully requested to appoint a travelling missionary for each of the states of Iowa, Kansas, and Nebraska.

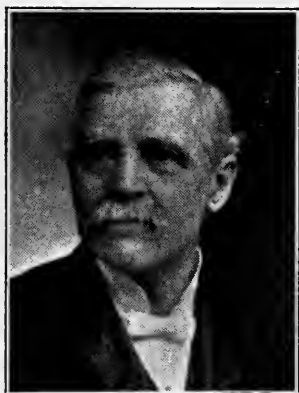
Resolved, 2. That a committee be appointed to devise a plan to be laid before the Board of Home Missions by which these missionaries can be successfully put in the three fields and sustained.

Resolved, 3. That it is the sense of this convention that in order to accomplish only a small part of the missionary work, the im-

mediate wants of the West demand that at least \$50,000 should be raised for Home Missions each year.

This convention greatly encouraged the western synods, and none more than the Kansas synod, which followed up the advantage thus gained by pressing their claims upon the General Synod. At its fall convention Kansas synod pledged itself for \$400 toward the salary of a travelling missionary, and requested the Home Board to pay the balance, and appoint the missionary who was to be under the direction of the Board. However the Board had no funds with which to supplement the offer of Kansas synod, but it recommended that this work be taken up by some eastern synods. The

Maryland and Western Pennsylvania synods responded, offering to add \$600 to the \$400 of Kansas synod. This resulted in the appointment of Rev. T. F. Dornblaser, as Travelling Missionary for Kansas synod, the Board offering to pay his travelling expenses besides, and the commission dated from December 1, 1878.



REV. T. F. DORNBLASER, D. D.

The missionary entered upon his duties with marked enthusiasm. His instructions required him to visit and canvass towns and communities, with a view of ascertaining the number of Lutherans and the char-

acter of the material that could be reached by our church, to organize the members collected into congregations, to visit and preach to those organized, and to secure through the assistance of the Board a pastor when needed, and to render monthly reports of his operations, and see that every church organized was planted upon the basis of the General Synod, adopting the Formula for the Government and Discipline of the church.

During the first year, 1879, the missionary organized congregations at Halstead in Harvey county, State Center and Pride in Barton county, Lone Tree in Ellsworth county, Delight in Lincoln county, Americus in Lyon county, and in 1880 in Pleasant Valley in Dickinson county, and Lincoln Center in Lincoln county. These all were what was called in those days, "school-house" churches.

Their history constitute a dark side of missionary effort. After being admitted into synod and served intermittently by a pastor or supply, one by one they disintegrated until nothing was left of them. The Missionary devoted his attention to Atchison, Valley Falls, Monrovia, Ottawa, Eureka, Waterville, Peabody, Topeka, etc. At the last named place he spent three months in trying to revive the work started by Rev. A. J. Hesson, which had been pastorless for eight years. The church was practically dead, and only awaited a decent burial. Rev. J. B. McAfee, Hon. Lewis P. Fiery, and Elias Shull, Esq., rallied to his support. Nineteen names were signed to an application to the Board to re-undertake the work after eight years of hopeless abandonment. McAfee and Fiery came to the synod that fall and asked that the Travelling Missionary be assigned to Topeka as missionary pastor. The inability or neglect of Kansas Synod to promptly pay its part of the expenses of maintaining this secretary in the field led the two Eastern synods to decline to grant help for a third year. The Home Board accordingly notified Kansas synod that the commission would not be renewed. The Advisory Board feeling that the work was too important to drop asked the newly organized Woman's Home and Foreign Missionary Society to contribute \$250, which it did, and Rev. Dornblaser continued his work until the end of the synodical year, October, 1880. At this convention Kansas synod pledged \$369 to keep a Synodical Missionary in the field. Rev. J. H. Harpster was elected to the position, but he declined the office and no other one was chosen. In the meantime the Home Mission Board created the office of Western Secretary and placed Rev. S. B. Barnitz in the field, which so thoroughly satisfied Kansas synod that the matter of an individual missionary was promptly dropped. Rev. Barnitz was warmly welcomed in the West as a co-laborer, and for twenty-one years thereafter, he labored most successfully in planting the church through the great Middle West.

For a period of six years the question of a Synodical Missionary was permitted to rest. However, in 1887, the subject was again agitated, and the Advisory Board was authorized to employ district missionaries just as soon as money could be provided and men secured, and demanded that the Home Board co-operate. But nothing was done. In 1889 the synod again took up the matter and decided to go ahead and act independently. A Board of seven men was appointed consisting of Revs. G. D. Gotwald, T. F. Dornblaser, F. M. Porch, J. M. Cromer, W. M. Sparr, and Messrs A. E. Wagner and C. H. Lebold. This Board at a meeting held in April, 1890,

appointed Rev. T. F. Dornblaser as Synodical Missionary at a salary of \$100 per month and travelling expenses. He began his work on the 1st of June, and continued it until the 21st of October. The income was quite precarious, and besides many of the pastors felt that this work could be done by the Western Secretaries of the Home Mission and Church Extension Boards. Owing to division in opinion and lack of support the special board decided to dissolve and the movement came to an end.

When one attempts to get some tangible evidence of the ultimate successful results of the labors of the Synodical Missionary during the succession of efforts he finds it quite difficult to obtain it. From the standpoint of real organizations of congregations it must be considered a failure. Besides the congregations specified heretofore, the synodical minutes indicate two others as having been effected by the Travelling Missionary, one at Pontiac, in Butler county, and one at Garnett, in Anderson county. Of these eight or ten congregations none are in existence at present excepting that at Garnett. The causes of this failure cannot altogether be laid at the feet of the missionary. Many of these organizations were at points where there were not many Lutheran families, and where a little moving away would greatly affect the prosperity of the church. Had more of them been in populous centers instead of at country cross roads the result might have been different. Then in these early days the railroads often made and unmade towns by organizing towns on their lines with no regard to existing towns, with the result that the people moved their small houses miles over the prairie to the new site leaving the old one to languish and die. Then the Home Mission Board did not always come to the help of the new organization. The drouths against which no missionary could guard, drove thousands back to their old Eastern homes. Besides the Kansas churches were so weak and oftentimes down under the distress of a drouth that they could offer but little help. However the Travelling Missionary was a God-send to the weak and vacant churches which he visited and encouraged and fostered, tiding them over critical periods until they were again on firm ground. Then it must be acknowledged that some of the efforts were more or less spasmodic and uncertain, and consequently short-lived. Such efforts in the very nature of things could not be permanent. Viewing it as a whole, we are satisfied were it not for the frequent crop-failures which brought untold suffering and extreme poverty on the people, the results would have measured up with those which have been made in our Eastern synods where similar movements prevailed.

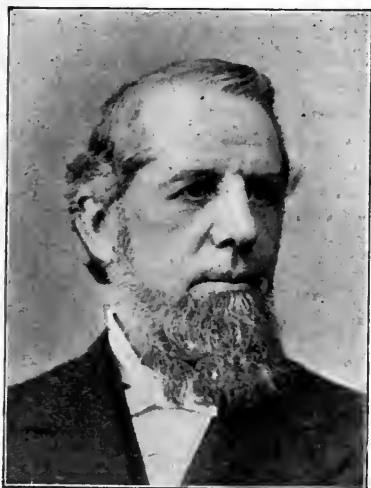
KANSAS HOME MISSIONS AND THE WESTERN SECRETARIES.

The planting of our church in this great state, in its very inception, was made possible by aid from the old Home Mission Society. There are only two or three churches in the Synod which have not received aid from one or another of our mission boards. The first missionary to be commissioned on the territory of Kansas Synod was Rev. David Earhart located at Monrovia, and who preached at several other points, who received in 1862-4 the sum of \$150 per year. Although this indefatigable worker labored in Kansas for nearly twenty years, other than this, he never received aid from the mission boards. Rev. Earhart was followed at Monrovia by Rev. S. P. Harrington, who received help during 1864-5-6 of about \$150 per year. In the fall of 1864 Rev. Morris Officer became Secretary of the newly re-organized Home Mission Society. He was the first Lutheran missionary officer to penetrate the West, which he did that year, coming as far as Sedalia, Missouri, and in so doing he saw its great opportunity and was thrilled by it. In 1866 he came again this time visiting St. Louis, Tipton, and Kansas City, Missouri, and Lawrence, Topeka, Monrovia, Atchison, and Grasshopper Falls, Kansas. During this visit he carefully examined these points with the view of stationing missionaries in them as soon as he could raise the money and get the men, for in that day of beginnings the Secretary had to expend a great deal of personal energy to get either men or money. In 1867 he had been successful enough in raising funds that he felt the time was ripe for organizing. That year he made a trip westward organizing churches through his personal efforts at St. Louis, Tipton, Versailles and Kansas City, Missouri, and at Lawrence and Topeka, Kansas. This was all done after he had personally made tedious house-to-house canvasses. At Topeka and Lawrence he located as missionary Rev. A. J. Hesson; at Kansas City, Rev. A. W. Wagenhals; at Tipton and Versailles, Rev. E. J. Keplinger; and at St. Louis, Rev. S. W. Harkey. During the ensuing year he located at Atchison Rev. M. G. Boyer as pastor. All of these points as yet were in territory which had no synodical connection until the organization of Kansas Synod in November, 1868. The particular work he did for these churches is described in their local history found elsewhere in this volume.

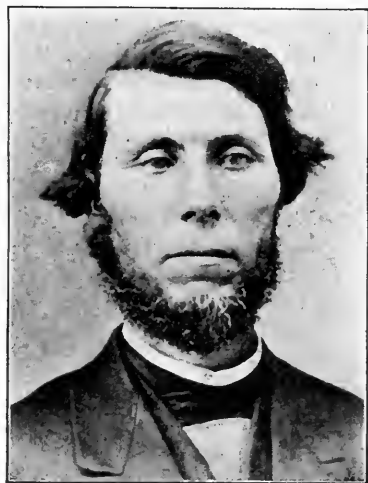
The influence of these visits in the great and growing West set his earnest soul on fire. The opportunity and importance of occupying these promising centers so occupied his mind that he could not rest. The expense of maintaining men in these new fields, and of giving necessary and adequate help in erecting church homes, laid upon him a responsibility which greatly tried him. He had personally pledged himself to raise among his friends and the synods in the East several thousand dollars, a task in those early days not easily accomplished. This struggle is graphically described in Dr. Imhoff's *Life of Morris Officer*. To bring it about he would set himself to prayer and letter-writing until compelled to rest from utter exhaustion. Even while he rode over the country his versatile pen was busy laying these western mission fields upon the hearts of synods in the East. He obtained specific pledges from synods for individual churches. Then after he had the money question settled he found it difficult to obtain competent men for the work. Able men located in comfortable charges in the East shrank from going into mission work in the West and at the same time taking a reduced salary with an element of uncertainty in it, and at a distance of a thousand miles from home at that. After several failures he concluded that he must take young men, who as yet had not been located. So he went to the theological seminaries using his eloquence in persuading young men there to enter the mission field. The West had a bright side and he was not slow in presenting it. By dint of hard work, such as possibly will not be fully understood or appreciated, he not only secured the men but raised the money for their sustenance.

When the present Board of Home Missions was organized at Washington, D. C., in 1869, taking over the assets and liabilities of the old Home Mission Society, Rev. Officer became its General Secretary, and at the same time assumed the secretaryship of the then very young and as yet inefficient Board of Church Extension. Now he felt he was backed up by the General Synod. Before this his backing was a society which had no official connection with the General Synod, save as a missionary organization within it, supported by some of its leading spirits, but to which it was not pledged for any definite work or funds. In mid-summer that year he again visited Kansas Synod missions counselling with the members and seeking to promote the interests of these new organizations, and in mid-winter he again came West, travelling on free transportation furnished him by the Missouri and Union Pacific railroads, and this latter time he penetrated further west, touching Emporia, Abilene,

Salina, Junction City and other points, impressing every one with whom he came into contact with the work which lay so warmly upon his heart. During this trip he purchased a farm in Ottawa county through Dr. J. E. Tressler, of Peabody. Becoming discouraged owing to poor health and doctrinal unrest, he resigned his office in June, 1871, and immediately started for Kansas with his family to live on his farm, thinking he could support them easier as a farmer and at the same time recuperate his shattered health. In October that year he left the Lutheran church and united with the Congregationalists, serving for them several unimportant congregations. His health continuing to fail him, and bereaved of two of his children, he removed to Topeka where he died November 1, 1871. On the day of his funeral Rev. J. W. Goodlin, his successor



REV. J. W. GOODLAND, D. D.



REV. MORRIS OFFICER.

in office, happened, providentially it would seem, to stop off in Topeka, and hearing of the death and funeral, attended, and was invited to speak, and gave to the deceased such a tribute as only a Lutheran could give him.

Rev. J. W. Goodlin, the new Secretary of the Boards did not give Kansas the attention that Rev. Officer did, in personal visits. In 1871 Grasshopper Falls and Randolph (Swedish) received help

from the Home Board and Lawrence received a loan of \$1500. In 1873 missionaries were located at Salina, Waterville, Bunker Hill, Abilene, and Grantford (Swedish). During the following biennium no new missions were taken by the Home Board although the Church Extension Board loaned \$2,045 to the Kansas City mission. During 1876-7 no new missions were located; however in 1878-9 Eureka, Dillon, and Hays City were given help, and in 1880-1 Greenleaf and Atchison were enrolled as missions. During this latter biennium the Church Extension Board donated \$4,500 to Salina and \$150 to Hays City, and loaned \$200 to Bunker Hill. The General Secretary did not make any visits to Kansas that biennium depending possibly on the travelling missionaries of Kansas Synod to do the work.

The fall of 1881 opens a new era of missionary activity in the West, owing largely to a change of policy in the management of missionary work. For some time it had become the settled conviction upon the part of the Home Board that one secretary in charge of the entire Western District would subserve the interests of western missions as a whole better than a number of synodical travelling missionaries. In harmony with this idea Rev. Samuel B.



REV. L. P. LUDDEN, D. D.



REV. S. B. BARNITZ, D. D.

Barnitz was placed in the field as Western Secretary of Home Missions with headquarters at Des Moines, Iowa. At the same time some definite rules were adopted which declared that no support would be given a country congregation which could possibly be organized into a self-sustaining charge by combination with other congregations, or to a pastor who operated a farm in connection with his church.

During 1882-3 new missions were organized at Peabody and Ellsworth, and the Church Extension Board gave donations to Greenleaf of \$78, and raised its donation to Salina through the personal efforts of Rev. Hartsock to \$6,500, and loans were made of \$300 to Peabody, \$500 to Hays City, \$200 to Bunker Hill, \$300 to Greenleaf, and \$400 to Eureka, the last named loan being however returned unused, as the church at Eureka successfully raised all the money they needed on the day the church was dedicated. At this time the latter Board adopted the rule that no donation should exceed \$500, and no donation should be given to a church costing over \$5,000, and that no loans should exceed \$5,000.

In the fall of 1883 the secretaryship of the two boards was separated. Rev. Jacob A. Clutz was chosen General Secretary of the Home Board and Rev. S. B. Barnitz, Western Secretary, and Rev. J. W. Richards, was made General Secretary of the Church Extension Board. In July, 1886, Rev. J. N. Lenker became the Western Representative of the latter Board. This arrangement placed two men in the Western field, and Revs. Barnitz and Lenker set themselves to the task with most commendable zeal, and together they soon began to see good fruits from their efforts. Rev. Barnitz was very active in promoting the work in Kansas and Nebraska. He carefully informed himself as to the needs and prospects of every mission on the territory, and did this by visiting the missions, preaching in their churches, and visiting in their homes. He traveled the state north and south and east and west many times over until he was without doubt as fully familiar with his territory as ever was a home mission secretary. Not only did he know the men as pastors, but he widely became acquainted with the lay membership, and by letter and otherwise kept himself in constant touch with the missions themselves. His work may be regarded as most successful.

Rev. Lenker, the Western Representative of the Church Extension Board conceived the idea of the purchase of church lots in all the new towns in the West in which Lutheran families could be found and deeding them to his Board for future use. In this

he was encouraged, and throwing his whole soul into the effort he succeeded in purchasing many lots in Kansas towns which were largely paid for by Lutherans residing there through the assistance of Mr. Lenker, costing the Board only a trifle. During the Biennium of 1886-7 he secured seventy-five such lots, aided in starting six new churches, two parsonages, and in raising funds for them and turning over to his Board property valued at \$8,000. So he did year after year, his work largely covering Kansas and Nebraska. Just how much of this was strictly upon Kansas Synodical territory we cannot determine. This will however give the scope of his work. The results, as we sum them up today are not so roseate. At the time the plan seemed really very feasible, but experience proves that the investment was not very profitable. Most of the lots were never built upon. Some were located in boomed towns, and others were not favorably situated when the time came for the erection of the church, and a great many are located in towns in which there is no open door for our church. Really there are only two or three Kansas churches built upon these lots. However the work of Secretary Lenker cannot be judged from the success or failure of the church lot enterprise. He proved himself very valuable in raising church debts, serving weak churches, and in other ways. Among other church missionary officers the President of the Board Rev. Chas. S. Albert came to Kansas a number of times. He with Secretaries Barnitz and Clutz composed a trio which soon became known as the "A B C" of Home Missions.

During the Biennium of 1884-5 new missions were opened at Ottawa, Emporia, Denver, and Kansas City (The Children's Memorial), and loans were made to the Memorial of \$875, to Topeka of \$5,000, and a donation to the Memorial of Kansas City of \$2,125, and to Topeka of \$200. During 1886-7 Banner City and Valley Falls became missions and loans were made to Denver of \$5,000, Minneapolis of \$300, Emporia of \$3,000, Long Island of \$300, and Valley Falls of \$500. Donations were made to the Memorial of Kansas City of \$1,400; Denver, \$7,262; Minneapolis, \$60; Emporia, \$504; and Ottawa, \$74. During 1888-9 Hutchinson, Leavenworth, Minneapolis, Wellington, Perth, and Portland were enrolled as new missions. Loans were made to Kanapolis, of \$50; Valley Falls, \$500; Oberlin, \$300; Perth, \$300; Ellsworth, \$400; Norway, \$200; Norcatur, \$300; Manchester, \$300; Atchison, \$1,000; Wellington, \$500; and donations to Perth, \$200; Ellsworth, \$200; Manchester, \$100; Kanapolis, \$100; Memorial of Kansas City, \$411; Emporia, \$190; Oberlin, \$319; Perth, \$10; Ellsworth, \$20; and Atchison,

\$25. During 1890-1 new missions were established at Manchester, Garnett, Washington, and Wichita, and loans were made to St. James church, Dickinson county, \$300; Oberlin, \$500; Chapman, \$300; Hutchinson, \$1,000; and donations were made to Effingham, \$250; and Topeka, \$400; and small sums under one hundred dollars to Emporia, Norcatur, Ellsworth and Hutchinson. During 1892-3 Norcatur was given aid and loans were made to Garnett, \$800; Kansas City Memorial, \$3,000; Valley Falls, \$200; Wichita, \$2,000; Leavenworth, \$1,000; and donations were made to Garnett, \$325; Kansas City Memorial, \$60; Leavenworth, \$225; and Wellington, \$439. During 1894-5 Chapman and St. Joseph were enrolled, and loans were made to Hutchinson, \$500; St. Joseph, \$3,000; and donations, to Wichita, \$300; Hutchinson, \$300; and Ottawa, \$300. During, 1896-7 Beloit and Sedalia were given help and loans were made to Sedalia of \$3,000 and a donation of \$100. During 1898-9 Jerico was the only new mission. In 1900-1 no new missions were undertaken and loans were made in small sums to Thomas, Kansas; First church, Kansas City; and donations, largely in settlements, to Lawrence, Russell and Wellington. During 1902-3 Perth was again enrolled as a mission and new missions



REV. J. N. LENKER, D. D.



REV. H. L. YARGER, D. D.

were opened at Oklahoma City, Okla., and Kansas City, Kansas. Loans were made to the last named points and donations largely in settlements to Eureka, Russell, Barnes, Hays, Emporia, Hutchinson, Kansas City First, and straight loans to Kansas City, Kansas and Oklahoma City. During 1904-5 no new points were opened. Loans were made to Kansas City, First, \$3,000; Kansas City, Grace, \$800; and Kansas City, Kansas, loan and donation of \$1,740. Donations were made to Russell, Ottawa, \$100; Hays, \$250; Emporia, \$125, and Oklahoma City loan and donation \$1,270.

The present secretaries operating in Kansas Synod are Rev. H. L. Yarger, D. D., and Rev. L. P. Ludden, D. D. Dr. Yarger succeeded Rev. J. N. Lenker, January 1, 1895, and for twelve years he has shown himself a very efficient and intelligent worker. He has resided on the territory of Kansas Synod all this time and has supervised the later operations of the Board of Church Extension in this Synod. Dr. Ludden succeeded the late Dr. Barnitz, in February, 1903, with headquarters at Lincoln, Nebr., and is at present in charge of all home missionary developments on this territory.



Sod houses and sod churches were not uncommon in the early days of Kansas and Nebraska. The above engraving is from a photo of a sod Lutheran church in Nebraska.

HISTORY OF ORGANIZATIONS.

It has been quite a difficult task to definitely locate a number of the early churches, especially the "school house" organizations. The early minutes of the Synod do not name or locate the various congregations of a pastoral charge in the parochial reports. Quite often simply the name of the pastor is given, omitting even his residence, and a figure to indicate the number of congregations he served, but no separate statistics relative to the individual churches of his parish or the precise location of the same. Some of these school house churches shifted from one school district to another, and went by the name of the school house for the time being, so that in the course of a number of years two and even three names become attached to the same congregation, and these finally find place in the minutes, which in turn led the historian a merry chase in his work with the possible danger of his making the mistake of entering more organizations than really existed. Then in the early minutes a school house church would be abandoned and the only reference to the fact would be a numeral, less by one unit, but nothing to show which of the various congregations of the charge had disbanded. The sketches of the pastorates following were written from data largely furnished by the pastorate. The information from some charges being much fuller than others. Errors will be found doubtless in these sketches because statements oft-times were furnished from memory rather than from recorded data. Owing to the limits of this volume they have had to be necessarily condensed to simply an outline history with no room for the recording of the many struggles necessary in the founding of some of the organizations.

ABILENE, TRINITY.

"It is now thirty-four years since I was at Abilene," writes Rev. W. E. Crebs, our first pastor there, in response to our request for early reminiscences. "It had just been located as the county-seat of Dickinson county. Up to that time it had been the shipping point of the great Texas cattle trade. Here the cowboys were in great evidence and especially when they were paid off. Then usually followed a couple weeks of revelry ending generally in debauch.

They were hundreds of miles from home and free from all restraints as there were no civil officers to look after them of whom they were afraid. It required more than ordinary prudence to be safe among them and murder was a common occurrence. There was but one church building in the place, a union chapel. It was common fishing ground, and the man with the longest line or the strongest net and most skilled in the casting, would make the biggest haul."



TRINITY CHURCH, (OLD BUILDING.)



PARSONAGE, ABILENE.

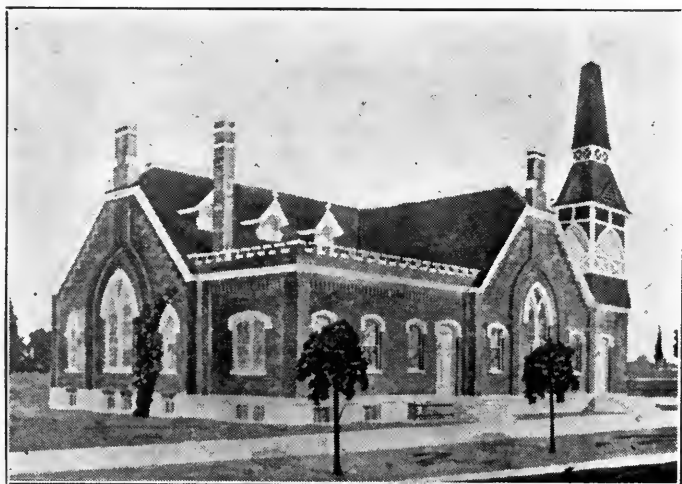
After making a canvass of the place Rev. Crebs effected an organization on the 22nd of October 1870. A constitution according to the Formula of the General Synod was adopted, and officers elected. The church was named "The First English Lutheran church of Abilene." This name was retained until February 18th, 1879, when the church was incorporated under the laws of the state as "Trinity Lutheran Church." The charter members were the following: J. M. Shepherd, Mr. and Mrs. C. H. Lebold, Mr. and Mrs. W. H. Eicholtz, Mrs. W. E. Crebs, J. E. Tressler, M. D.,

Mr. and Mrs. W. L. Nixon, G. Strome, Mr. and Mrs. J. Johnitz, and M. Senn. The first Church Council was composed of J. M. Shepherd and J. Johnitz, elders; C. H. Lebold and J. E. Tressler, deacons; and W. H. Eicholtz, W. L. Nixon, and M. Senn, trustees. The church was placed on the roll of Kansas Synod in the Fall of 1871. At the first congregational meeting Mr. J. Augustine was chosen president and Mr. C. H. Lebold, secretary. At this meeting a building committee was appointed and instructed to "proceed at once to the erection of a parsonage and to secure funds to erect a church the following summer." Lots were donated for both the church building and parsonage by Messrs Lebold and Augustine, and by the middle of the following year the parsonage was complete. This was erected on a lot immediately west of the present church building. For the first year and half services were held in the old Baptist church, then in the old Metropolitan Hall, a building destroyed by fire since then. Here the congregation regularly worshipped until they entered the new church building. The Board of Home Missions at first granted the church aid to the extent of \$300 a year and this was diminished year by year until 1878 when the church became self sustaining.

Rev. Crebs was followed by Rev. S. P. Harrington in August, 1871, who served the church nearly five years. From September, 1876, to April of the following year, Rev. W. H. Lilly was pastor. In September, 1877, Rev. A. J. Kissell took charge. It was at this time the congregation began to grow and assume permanent establishment. Self support was one of the first positive moves under the new pastor. Plans were next adopted for the erection of a church building. These called for a brick building 40 by 60 feet. The building was dedicated August 18, 1878, Rev. Joshua Crouse, D. D., preaching the sermon, assisted by a number of Lutheran brethren from neighboring places. The building cost with furnishings \$5,500 having after dedication some indebtedness; however no assistance was received from the Church Extension Society. This debt was carried until 1883 when it was entirely wiped out, though to do it required the selling of the parsonage.

Prior to the time the church entered into its own building it united with the Methodist and Presbyterians in conducting a union Sunday school. In 1878 it organized its own school, and this, owing to the good fortune of capable leadership, has been a great factor in the efficiency of the church and its growth. On the 16th of June, 1880, a Woman's Home and Foreign Missionary Society was organized, the earliest among our Lutheran churches in Kansas save

those at the Waterville and the Hebron churches of the Waterville charge which were organized the fall previous. This society has been a very helpful one in this Synod setting a noble pace for those organized later. In 1882 a Ladies' Aid Society was organized and this also has been a very helpful factor to the church. Among the good works of this society was the purchase in October, 1897, of the property at 514 West Third street for \$1,350, and the presentation of the same to the church, free from all debt, to be used as a parsonage. Since then this property has been greatly improved and modernized and is worth \$4,000. Another good work of this society was the installing in 1901 of a fine Moller pipe organ in the church at a cost of \$1,500. Early in May 1907 ground was broken for the erection of an addition to the church building for the better accommodation of the Sunday School and for the promotion of the social life of the church. The building is according to plans prepared by W. E. Harris, Architect of Kansas City, Kansas, is modernly equipped, 56 by 37 feet, constructed of pressed brick with Strong City stone trimmings. On the first floor is a vestibule entrance 16 by 15 feet, a primary room 19 by 16 feet and a main room 36 by 36 feet. This floor is finished in hard pine and seated with chairs. There are two sets of the Wilson vertical rolling par-



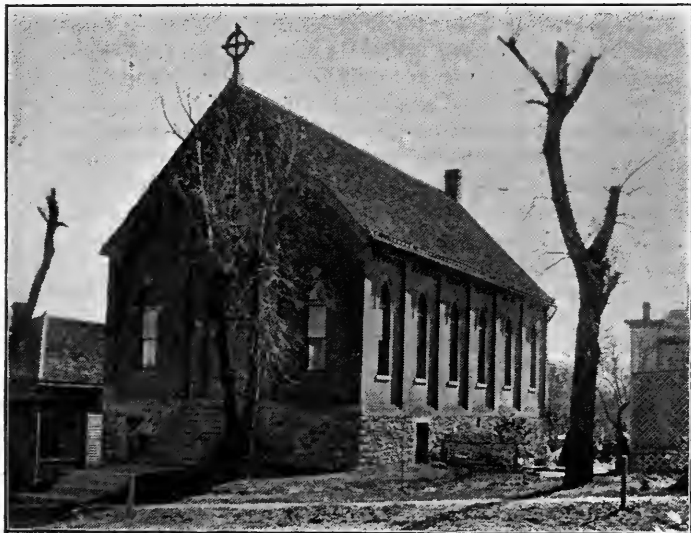
TRINITY CHURCH, (NEW BUILDING.)

titions enclosing the openings between the rooms. In the basement there is a dining hall 36 by 36 feet, a kitchen 18 by 15 feet and toilet rooms. The basement has a high ceiling, is well lighted, has a concrete floor and three exits. The approximate cost of the improvements, including the contract price of \$5,211, art glass windows, plumbing, steam heating plant, lighting and furnishing was \$7,500. The building committee was C. Johntz, H. L. Humphrey, H. Johntz and the pastor. The finance committee was J. E. Brewer, J. E. Keel and G. C. Sterl. J. L. Kruger, of Abilene, contractor. The church has a strong Luther League composed of upwards of a hundred young people. It has at present 200 communicant members and property to the value of \$18,000 with some indebtedness. It has the strongest working force of any of our Kansas church, is the leading church in the city, and among its members are some of the wealthiest and most influential of its citizens. Its pastors following Rev. A. J. Kissell, were Rev. G. A. Bowers, D. D., October, 1882, to October, 1886. Rev. E. B. Killinger, (supply) October, 1886, to April, 1887. Rev. F. M. Porch, May, 1887, to October, 1890; Rev. W. L. Seabrook, December, 1890, to June, 1894. Rev. H. C. Haithcox, D. D., November, 1894, to May, 1899. In October, 1900, Rev. Fuller Bergstresser, the present pastor took charge.

ATCHISON, ST. MARK'S.

The history of the Lutheran church in Atchison comprises a succession of efforts which finally culminated in the organization of the present congregation. The original effort antedates the organization of Kansas Synod. Early in 1867 Mr. J. H. Talbott, an ardent member of the Lutheran church, called attention through the columns of the Lutheran Observer, to Atchison as a splendid point for a Lutheran mission. He induced some thirty families to subscribe for the Observer. Through correspondence he solicited the interest of Rev. Morris Officer, then Secretary of the Home Mission Society. At the meeting of the General Synod at Harrisburg in 1868 Rev. Officer persuaded Rev. M. G. Boyer, then a licentiate serving a church at Marklesburg, Pa., to become a missionary at Atchison. He and his young wife arrived on the 30th of July. He was not very favorably impressed with the town, it "Presenting a rough and un-inviting appearance." Price's Hall, then located on South Fourth street, between Main and Commercial streets, was rented and fitted up and services begun and a Sun-

day school organized. An organization of a church of twenty-three members was effected on the 20th of September. The first Church Council consisted of Messrs C. Weber and H. Gehrett, elders; J. H. Talbott, J. Beamer, H. Snyder, and F. Brendt, deacons. On the fifth of November this congregation through its pastor participated in the organization of Kansas Synod.



ST. MARK'S CHURCH.

In the spring of 1869 bright hopes were entertained of having a chapel. Arrangements were made to meet all of the expenses and the Church Council was about to take the necessary steps when a damper was put on the effort by an aged minister who advised delay on account of the financial stringency of the times, and the numerical weakness of the church. In the mean time the Board of Church Extension granted them a loan of \$500 which was invested in the purchase of an excellent lot on Kansas Avenue, and the propriety of erecting on it a frame church 35 by 55 was carefully discussed.

Among the members at this time was Rev. A. W. Wagenhals who was engaged in the real estate business. At the latter's suggestion

the mission purchased a fifteen acre tract of land adjoining the town on the northwest, which they platted and offered for sale hoping to make enough in profits with which to erect the church. In this they were greatly disappointed barely selling enough to pay for the land, however holding the balance for future use. After this the congregation used the Congregational church. Then many moved away. To add to their troubles, Rev. Boyer resigned at the end of the year, (1869). After this Rev. Wagenhals supplied the congregation with preaching now and then, during his brief residence in Atchison. For ten years the church was pastorless and a victim of all the disintegrating influences of a shepherdless church. The lots of the church were sold for taxes and the time for their redemption had about expired when Mr. Talbott wrote the state of affairs to Rev. J. B. McAfee, who redeemed the property and had the lots deeded to the Board of Church Extension subject to the call of Kansas Synod.

In 1880 Rev. W. I. Cutter, a returned missionary from India, with the assistance of Rev. David Earhart and his daughter Mrs. H. E. Monroe, gathered together the remnants of the old organization with the thought of re-organizing. Mrs. Monroe was then conducting a private school known as "The Atchison Institute," and offered her school room for a place of worship. On the 8th of August the re-organization took place with the following elected as Church Council: Elders, J. H. Berlin, W. H. Kuhns and N. D. Kistler; Deacons, J. L. Heisey, W. D. Kistler, and John Tusselman; Trustees, J. H. Talbott, W. D. Smith and S. J. Clarke. During a part of the time aid was received from the Board of Home Missions. The new congregation was admitted into Kansas Synod that fall. The church was served in connection with another congregation. In 1882 the missionary aid was withdrawn and Rev. Cutter resigned and for two years the congregation again languished. In November, 1884, Rev. George S. Diven was commissioned by the Board to take up the work at Atchison. Interest was revived, and the old membership was rounded up, and another re-organization was effected. This congregation worshipped in the old Odd Fellows Hall. A wide awake Sunday school was organized and a great effort put forth to successfully plant a church there. The President of Synod (1885) reported that this field was "growing in members and influence," and that year the pastor reported sixty members. The "boom" season occurred during Rev. Diven's pastorate when everything was rushed along at a tremendous pace. Rev. Diven fell in with the movement and when the cry for a college at

Atchison was made by the "Boom Syndicate" the pastor promptly began the agitation for a Lutheran college there. The success of this endeavor upon his part will stand as a monument to the heroic efforts of Pastor Diven and his people. Midland college once established in Atchison, the future of the church was assured. In February the church was incorporated as "St. Mark's English Evangelical Church." Rev. Diven resigned in 1887, and in April the following year Rev. W. F. Rentz was called and commissioned missionary. He set himself to work at once to establish the church and secure a building. The present location was purchased for \$5,000. The south part with the dwelling on it was sold to the pastor, for \$1,750. Plans were at once adopted for the erection of a chapel 32 by 60 ft. The corner stone was laid on the 1st of September, and on the 16th of December the church was formally dedicated, Rev. M. Rhodes, D. D., preaching the sermon and Rev. A. M. Geiger making the appeal for money. The building and equipment cost \$4,010. The auditorium was seated with assembly chairs. The Church Extension Board loaned them \$1,000. For nine years pastor Rentz led his flock into larger fields of success. In November, 1897, Rev. L. S. Keyser took charge, serving the church most acceptably. He relinquished the field in April, 1903. Dr. Keyser was very helpful to the college during his pastorate. From September 1st, 1903, to January 1st, 1905, Rev. R. W. Hufford, D. D., was pastor of the church. After a vacancy of nine months Rev. A. E. Renn took charge.

This church received aid from the mission board for fifteen years. It became self-sustaining on Nov. 1st, 1902. It now ranks among our most loyal churches. It is free from debt, has a good Woman's Home and Foreign Missionary Society, a Luther League and a strong Sunday school. It reports 160 members and property valued at \$7,000.

ATCHISON COUNTY, MISSOURI CHARGE.

In 1869 Rev. J. G. Groenmiller and three congregations came into Kansas Synod with a membership of 110 communicants, German congregations, located at Rockport and Dry Creek in Atchison county, Mo., and at McElroy in Richardson county, Neb. In the same year a church building was erected at Rockport, which was dedicated on Reformation Day (Oct. 31), Revs. Carlos Martin and E. Huber assisting in the dedication. The McElroy congregation

built a church in 1871. When the Nebraska Synod was organized in 1871 these churches transferred their membership to that synod.

BELOIT, ZION.

During the summer of 1886 while Rev. J. G. Trefz was preaching near the Blue Hills community in Mitchell county he found better material in and about Beloit for a permanent organization and turned his attention to that point, and began to hold German services regularly in the Presbyterian church at that place Sunday afternoons. On the 1st of September the same year he organized Zion church with the following charter members: John Brown, F. Gladow, Chas. Franz, Andrew Range, Carl Sprenger, Edward Schwarz, Jacob Eberle, Gust. Eberle, Fred Glauser, S. Scheriff, Geo. Freyder, Katie Flenner, John Sturve, Edw. Stuerve, W. F. Gabe, A. W. Boller, F. Freyder, Chas. Ade, George Leitter, Wm. J. Franz, Gottlieb Hodler, John Eberle, John Freyder, G. H. Franz, Chas. Fiedler, George Mathis, W. C. Hoffmeister, Otto Stueve and Carl Racky. A constitution was adopted and officers elected. The language was to be German, and the church decided to remain independent of any Synodical connection. Realizing that little permanent progress could be made without a building they decided at once to proceed with the erection of a church. Plans adopted called



ZION'S CHURCH AND PARSONAGE.

for a stone building 32 by 60 feet with vestibule and belfrey, which complete and furnished cost some over \$3,000. The dedication took place on the 23d of July, 1887, the pastor preaching the sermon. During the pastorate of Rev. Trefz, Zion's church and St. Paul's of Glasco were united into a pastoral charge. In the fall of 1894 the pastor, with a lay delegate, Mr. J. S. Grau, made application for the reception of the congregation into Kansas Synod, and it was duly received. Rev. Trefz resigned in December the same year, and was followed the following June by Rev. P. G. Tonsing who remained with the congregation until February, 1901. During the pastorate of Rev. Tonsing the congregation received aid from the Board of Home Missions, and also for some time after 1903. In July, 1901, Rev. G. Wenning took charge remaining till the following spring. In June, 1902, Rev. Nielson became pastor. He at once began a movement looking toward erecting a parsonage. In this he was successful, erecting a comfortable building of seven rooms, with bath, and other conveniences, costing \$1,500. During the pastorate of Rev. Tonsing services were held alternating in German and English. The Luther League holds its services in the English language. The property is well equipped with walks, fences, a stable, and is kept up in first class shape. One of the young ladies, Miss Louisa Runft presented the church with a fine bell. The church at present has 110 members enrolled, no indebtedness, and property valued at \$6,000. Rev. Nielson resigned this charge April 14, 1906 and Rev. John Utesch accepted a call December 1st of the same year, and is now pastor.

BUNKER HILL, MT. ZION

Through the efforts of Rev. J. B. Corbet in the Spring of 1871, the first Lutheran preaching services were held in Russell county. On the 21st of December that year he wrote to Rev. D. Harbaugh, the President of Kansas Synod, urging that an organization be effected, and in the spring of 1872 this was accomplished by Rev. G. A. Exline with nine charter members, Rev. Exline becoming the pastor. The new charge was taken on the funds of the Mission Board June 1st, 1872, the Board giving \$300 per year of the salary. The church was admitted into Kansas Synod the same fall. Rev. Exline resigned in 1874 and was succeeded by Rev. J. B. Corbett who remained during 1875-6. On the 20th of March the latter year Rev. A. K. Felton took charge as missionary. The

latter was succeeded in March, 1879, by Rev. H. F. Long, a veteran of the Civil War, whose evidence of loyal service to his country was shown in the absence of one arm. Up to this time the church had worshipped in the school house. He at once instituted a movement for the erection of a building for the mission, in which movement the women of the congregation were the moving spirits. Lots were secured and a loan promised from the Board of Church Ex-



MT. ZION'S CHURCH.

tension of \$400. The corner-stone was laid on the 25th of April, 1880, Rev. J. H. Harpster preaching the sermon, and Revs. T. F. Dornblaser, G. A. Exline and J. B. Corbett assisting the pastor in the ceremonies. The plans called for a substantial stone structure 33 by 53 feet. The building was completed and ready for the convention of Kansas Synod which met at Bunker Hill on the 5th of October, 1881. The formal dedication took place on the following Sunday, the 9th, when Rev. F. W. Conrad, D. D., preached the sermon. The appeal added \$741 to the \$1200 needed and the shortage was assumed by the Church Council. Rev. S. S. Waltz, the President of Synod, conducted the consecration services assisted by Rev. S. B. Barnitz. The church is a gothic structure with a seating capacity of 300 and cost \$3,000. This church is a monument to the devotion and energy of its women. Through their efforts \$600 was raised at home and over \$800 through appeals in the church papers during the course of the year prior to the dedication. Rev. Long resigned in April, 1883, and was succeeded by Rev. N. A. Whitman who remained only a few months. After a vacancy of over a year Rev. Jacob Schauer became pastor in which he was

ably assisted by a most excellent wife. A Woman's Home and Foreign Missionary Society was organized soon after and it continued a very helpful organization till 1897. In July, 1889, Rev. Schauer resigned and was succeeded in 1890 by Rev. H. A. Koogle who remained until June, 1893. After a vacancy of three years Rev. B. F. Kistler a licentiate of the Western Theological Seminary, took charge July 1st, 1896. On April 1st, 1900 he was succeeded by Rev. J. N. Zimmer, who served the pastorate until June, 1903. Rev. Oscar Ostrom, a member of the Augustana Synod, supplied them in 1904, and after this they were supplied from the Seminary at Atchison. On January 1st, 1907, Rev. J. M. Barnes, the present pastor took charge. This church and Excelsior church comprise the Bunker Hill pastorate. The church reports 30 members and a property valued at \$2,000 with an indebtedness of \$400 to the Church Extension Board.

BUNKER HILL, EXCELSIOR.

The pioneer work resulting in the organization of the Excelsior Ev. Lutheran church, located a few miles north of Ellsworth, was done by Rev. John A Bright between 1882 and 1886. The church was organized by him on the 3d of October, 1886, in the Buffalo school house with thirteen charter members. At the meeting of Synod the year following an application for membership was presented signed by the following members: Jacob Bowers, Samuel Weinhold, Fred Langermann, A. Weinhold, John Gamber, Frank Hallman, Lucy A. Cline, B. D. Cline, Catharine Weinhold, Sarah Sanford, Mrs. Susan Gamber, Ella Weinhold, Sophie Hohl, Susie Gamber, Minnie Gamber, Chas. Langermann, Hattie Langermann, John Langermann, Chas. R. White, Carrie A. White, Mary Langermann, Sophia Langermann, Louise Langermann, David Dague, Lillie Bowers, Hattie Bowers, Louise Weinhold, Carrie Weinhold, and A. S. Hunter, and the pastor, Rev. H. L. Yarger. This application was favorably acted upon and the congregation enrolled. Rev. Bright was succeeded by Rev. H. L. Yarger and the church was served in connection with that at Ellsworth until 1892 when it was connected with the Mt. Zion church of Bunker Hill as a pastoral charge. Rev. Yarger was succeeded by Rev. W. W. Krebs who took charge of the Ellsworth pastorate, then composed of Trinity, St. Paul's and Excelsior, on the 10th of September, 1889, but resigned in a few months. He was succeeded in February, 1890, by Rev.

E. S. Rees, who also remained but a few months. The church was then supplied by Rev. H. A. Koogle. Rev. E. B. Killinger followed resigning June 12, 1892. During 1893-6 as a part of the Bunker Hill charge the church was pastorless. On the 1st of July, 1896, Rev. B. F. Kistler of the Theological Seminary at Midland took charge. He at once advocated the erection of a church building and his advances were favorably received. The congregation rallied faithfully around their young pastor and ways and means were soon provided. In this effort they were assisted by the Bunker Hill church and also from the sale of the Kanapolis church. The cornerstone was laid on the 26th of October, 1897, and the building was



EXCELSIOR CHURCH.

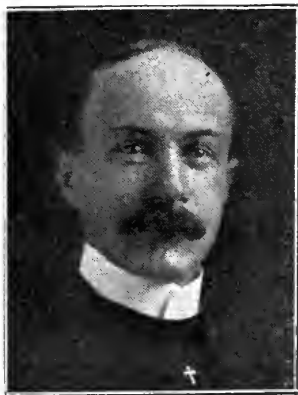
dedicated on Easter following, April 10. The sermon was preached by Rev. H. L. Yarger. The building is situated on the highest point of land in that vicinity and is a conspicuous object seen miles away. It is a frame structure 30 by 40 feet having a tower 10 by 10 feet in the center front, 56 feet high. The furniture is oak and walnut. The ceiling is of hard pine. The entire money cost was \$1,800 all of which had been provided before the dedication with the exception of \$160 which was more than met with the free offering on the day of dedication. The building is a credit to the energy and wisdom of its young pastor. Rev. Kistler resigned October 1st, 1900, and on April 14th following Rev. J. N. Zimmer took charge, retaining the pastorate until June, 1903. Mr. Oscar Ostrom supplied them in 1904, and Rev. Lebbeus Woods, a theological student,

during his vacations in 1905-6. The church reports a membership of 31 and a property valued at \$1500, with no indebtedness. Rev. J. M. Barnes at present is pastor, who took charge January 1, 1907.

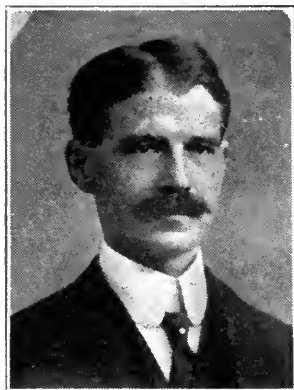
BROWN COUNTY, ST. PAUL'S.

The initiative in organizing a Lutheran church in Brown county was taken by Rev. E. S. Reese who came to Kansas in 1879 and began preaching for a few Lutheran families who had settled in Morrill township, in the extreme northwest corner of the county. Here he organized a church with nine charter members and opened a Sunday school which for a while greatly flourished having at one time an enrollment of 145, both services being held in a school house. He served them for three years. In the mean time because of repeated refusals to attend synod or give an excuse for his absence, his name was dropped from the roll of Kansas Synod, and in consequence of this he resigned. At this time the congregation reported forty-six members. No services being held for the two ensuing years the organization languished.

In 1884 this neighborhood was visited by Rev. J. W. Kimmel of Auburn, Neb., and in May a service was held in a school house located two miles from the residence of Mr. A. J. Kreger. Rev. Kimmel, in accordance with his impetuous nature, urged the immediate re-organization of the church. This was done and a constitution adopted, and six elders and six deacons were chosen. Among the leading members were, Father Kreger, A. J. Kreger, E. Kein, the Hoover Bothers, and Messrs Raunald, Ringer, Weimer, and Betner. After the organization Rev. Kimmel advocated building a church at once which was agreed to. A splendid lot was donated by Mr. Ringer which was located about eight miles northeast of Sabetha, and seven miles northwest of the town of Morrill. The next visit of Rev. Kimmel was on Thursday evening, May 29th, when he preached his set sermon, "Arise and Build," Neh. 2:18. He writes of this visit in the Lutheran Observer, "They looked amazed, though they agreed to build when I was there before, but I suppose they thought they would do so in the fall or in the next spring; but when I took out a subscription book and called for \$100 subscriptions, their astonishment could not find expression. I told them I was there to build and if they would not, early next morning, I would head my ponies northward. This they did not want, and the work began, and at Monday noon I left for home with



REV. E. E. STAUFFER.



REV. R. E. WOLF.



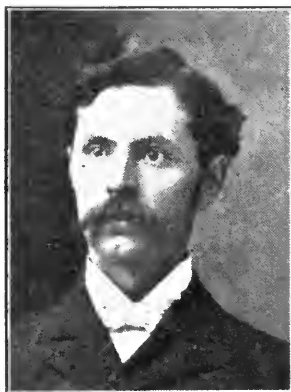
REV. GEO. BEISWANGER.



REV. J. C. SCHINDEL.



REV. C. W. SIFFORD, D. D.



REV. A. M. REITZEL.

\$1,000 subscribed for the church, plans decided upon, arrangements made for putting in the foundation the following week, and the future of St. Paul's Lutheran Church of Brown county is bright and promising." This was certainly like a church extension cyclone striking a staid farming community, but the building was completed in accordance with the energy with which it was started. It was dedicated August 31st the same year. It was a frame structure 28 by 44 feet, with a pulpit recess 6 by 11 feet, and a belfrey tower above, and cost all told \$1,600. The dedicatory sermon was preached by Rev. S. B. Barnitz, and all indebtedness raised on the spot. As was Rev. Kimmel's custom at that time, he remained only long enough to get the building erected when he was ready to turn over the work to another. The church was supplied for several years by pastors from Kansas and Nebraska. In 1885 Rev. A. B. Kirtland was called as a stated supply, and in 1887 Rev. Enos Rees became pastor. In 1888 the name of the church was stricken from the roll of Kansas Synod on the ground that it was a part of Nebraska Synod. For three years it was served by Rev. B. F. Pugh, however in 1895 it was replaced on the Kansas roll, the synod granting that the former action was an error. The same year Rev. J. W. Buzzard became pastor. The church was vacant during 1896-7-8-9. In 1900 Rev. C. N. Swihart supplied the church and in the following year Rev. B. F. Kistler became pastor. Since 1902 the church has been without a pastor. In its best days it reported about forty members, nearly all of whom have now moved away.

NEMAHA COUNTY, ZION'S.

In 1886 Rev. Enos Rees began preaching for a few Lutheran families in the "Ladwig" school house near the village post office of Clear Creek, Saunders county, Nebraska. About the same time he was approached by some Lutheran families by the name of Kerl residing over the line in Nemaha county, Kansas, requesting his services in their neighborhood. Accepting the invitation he preached for a season in the "Allison" and the "Prairies Grove" school houses. After a while these services were moved four miles north to the "Prairie Star" school house, located in Nebraska. Here on the 4th of July, 1886, he organized "Zion's Ev. Lutheran church" with the following charter members: Lewis Kerl, Martha Kerl, J. F. Kerl, Mary Kerl, William Kerl, Charles Kerl, M. E. Kerl, I. C. Kerl, David Wishard, Jane Wishard, Margaret Meiers, Charlotte Meiers,

John E. Meiers, Fr. W. Meiers, Chas. F. W. Meiers, Albert Ladwig, Sarah Ladwig, Catharine Rees, John A. Long, and Eliza Long. The church made formal application for admission into Kansas Synod that fall and was duly admitted. It is referred to in various minutes as "Zion's," "The Prairie Star," and the "Kerl" church. A site for a church and cemetery was donated by Mr. Lewis Kerl and steps were taken for the erection of a church. The corner-stone was laid August 19, 1888, and a short time after that the building was completed and dedicated. While serving this church Rev. Rees preached at Clear Creek and Pawnee, Neb., and in order to do this was obliged to drive a circuit of about 40 miles. He resigned on January 20, 1889, and was followed some time later by Rev. J. F. Kuhlman, under whose pastorate the congregation was transferred to the Nebraska Synod.

BROWN COUNTY, ZION'S.

Zion's Ev. Lutheran church of Sabetha, Kansas, was organized by Rev. B. F. Pugh on the 14th of April, 1892, with sixteen members. The elders elected were Mr. Abbott G. Rees and Mr. J. M. Shenkleberger, and the deacons were Mr. M. M. Schultz and Mr. S. H. Hoover. The congregation worshipped Sunday afternoons in the Baptist church. In October it was formally admitted into Nebraska Synod, of which Rev. Pugh was a member. Failing to get a donation from the Church Extension Board in order to aid them in erecting a church, the congregation became discouraged. After making several unsuccessful attempts to secure a location Rev. Pugh resigned after having preached for them a little over two years. This was followed by a period of vacancy, owing to which the congregation became scattered and having no property it soon disintegrated. Mr. Hoover and wife united with the congregational church and Mr. and Mrs. Rees continue loyal to their Lutheran faith.

CAMPUS, ENGLISH LUTHERAN.

In the summer of 1906 some of the enterprising citizens residing in a splendid wheat section of Gove county about the post office of Campus, feeling the need of a church in their neighborhood set themselves to the task of organizing one. The majority of these were Lutherans and so they decided to organize a Lutheran

church. Not having any Lutheran pastor near to advise with, they concluded to proceed to erect a building and organize the church afterward. A building committee composed of Messrs J. A. Donielson, H. W. Ottken, James Rickley and A. L. Miller, was appointed. These decided to erect a frame building 28 by 40 feet with a large vestibule in addition in the front 12 by 14 feet, and a pulpit recess



EV. LUTHERAN CHURCH.

5 by 10 feet. The contract was awarded to Mr. W. A. Baker for \$1,697. Messrs Ottken and Donielson started the subscription with \$100 each. Over \$500 was raised as a starter.



REV. J. A. BRIGHT.

The building was completed early in the spring of 1907, and word was sent to the President of Kansas Synod, Rev. H. A. Ott, D. D., asking him to come out and dedicate it. Dr. Ott visited the place on the 3rd of March holding three services, and advised them to let him send them a minister for the purpose of conducting a three weeks series of services preliminary to organization. This was agreed to and Rev. John A. Bright of Topeka was called, who assisted by his wife, held daily services over three Sundays and gathered a list of thirty-eight charter members. On Sunday the 7th of April

Dr. Ott again visited the place, conducted an appeal for the \$1,207 remaining indebtedness, raising \$1,250 with the assistance of Rev. Bright in the audience. The church was then duly dedicated after which the "Evangelical Lutheran Church of Campus" was organized with the following thirty-eight charter members: H. W. Ottken, John A. Donielson, Mrs. Ida Ottken, Miss Adelia Ottken, Walter Ottken, James Rickley, Mrs. Amelia Rickley, Miss Ruby Rickley, Elmer Rickley, B. F. Jennings, George Jennings, Miss Ruth Jennings, Miss Grace Jennings, Henry Homm, Mrs. Harriet V. Homm, Miss Minnie Homm, Miss Annie Homm, George Homm, John Homm, Frederick Kayser, Mrs. Carolina Kayser, Miss Lena Kayser, John Kayser, Mrs. Zora Doering, Mrs. Sarah E. Mallory, Miss Merle Mallory, Jesse Mallory, Abram Flipse, Mrs. Betty Flipse, Daniel Flipse, Albert L. Miller, Mrs. Minnie C. Miller, Miss Bessie Miller, Miss Ethel Miller, Carl Kuhl, Mrs. Johanna Kuhl, John Stensaas and Nels Steanson. A constitution was adopted and the following officers were elected: Elders, H. W. Ottken and Henry Homm; Deacons, J. A. Donielson and Abram Flipse; and Trustees, James Rickley, Nels Steanson, and A. L. Miller. The Sunday school was made a strictly Lutheran school and Mr. A. L. Miller was elected superintendent.

Rev. Bright also held services at Orion, a point twelve miles south of Campus, and made preliminary arrangements for the organization of a church there. The Campus church and leading individuals at Orion decided to pledge themselves for \$700 salary for a pastor with the understanding that a parsonage be built at once at Campus. They extended a call to Rev. Bright which he accepted agreeing to take charge in the fall of 1907. The ground, on which the church stands, was donated by Mr. Henry Doering.

CHAPMAN, SCHERER MEMORIAL.

While Rev. J. F. Scherer was pastor of the Ebenezer church south of Chapman, he began a series of meetings in a school house in the town of Chapman in February, 1889. The result was a number of conversions and a good prospect for the organizing of a church in the town. On the 15th of March following he organized the Scherer Memorial church with fifteen charter members. Because a number of his relatives were members of the congregation, the church was named after the Rev. Jacob Scherer, the pastor's father, who had been an honored pioneer Lutheran clergyman in

Central Illinois. Mr. E. J. Earle and Mr. M. M. Hewitt were elected elders and C. F. Randall and George E. Scherer, deacons. The church was admitted into Synod that fall. The congregation was made up largely of people without means. However they bravely decided to build at once. Lots were secured and plans were adopted calling for a substantial stone building 30 by 44 feet. To encourage them to go ahead Rev. George D. Gotwald and Mr. C. H. Lebold each gave them \$100, the Board of Church Extension loan-



SCHERER MEMORIAL. •

ed them \$300, and the balance was pledged on the ground. The building was completed the same year and dedicated on the 22nd of December. Rev. J. A. Clutz preached the sermon and the pastor was assisted also by Rev. C. W. Maggart. The structure cost \$2,300, all of which was provided excepting the loan referred to. A parsonage was erected during the pastorate of Rev. Scherer. (The Ebenezer church of the same charge assisting,) a two story frame building 24 by 30 feet with a one story addition 12 by 16 feet, costing \$1,100. The funds for the erection of it were secured partly by subscription and partly from a building and loan association, making the latter payments annually until 1902 when it was finally all paid. Rev. Scherer resigned in 1890. From that time until April, 1892, the church was without a pastor excepting a couple months when it was served by Rev. W. J. Kuntz. From this time the church received aid till 1898 from the Home Mission Board.

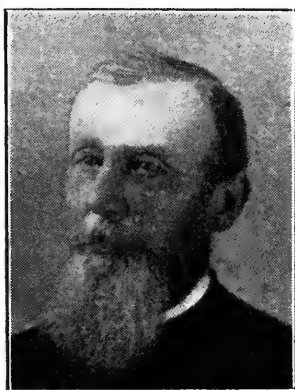
During 1892-3 Rev. H. A. Koogle served as pastor, Rev. J. A. Lowe from 1893 to August 1894, and Rev. A. Sell from January 1895 to March 1896. Beginning in September the latter year Rev. H. A. Koogle again took charge for one year. Following him Rev. G. O. Ritter assumed the pastorate November 1, 1899, remaining three years. On January 2nd, 1904, Rev. H. H. Hall, D. D., became pastor and is serving the church at the present time. The church is served in connection with Ebenezer church as a charge. The church has 36 members and property valued at \$2,000. A W. H. & F. M. S. was organized in 1889 but allowed to lapse. It was re-organized in 1892 but again lapsed. The church has 36 members, and property valued at \$2,500, with a small debt of about \$300.

CHAPMAN, EBENEZER.

Among the pioneer clergymen living in Kansas prior to the organization of Kansas Synod was Rev. F. R. Scherer who had come from Illinois and located on a farm near Waterville. Here he preached in various country school houses, being in fact the only Lutheran preacher in these parts. In February, 1874, he visited his brother, Mr. Ralph Scherer residing nine miles south of Chapman, and while there he preached in the Hiawatha school house, where a precious revival broke out and many were converted. He made a partial organization of a church but did not complete the same until January 15, 1875, when twenty-one charter members were enrolled, and a constitution was adopted. The church was named "Ebenezer" in recognition of the hand of God in the revival, "Hitherto the Lord hath helped us." The first Church Council was composed of Messrs R. C. Chambers and R. Scherer, elders, and C. A. Scherer and S. L. Graham, deacons. The congregation was admitted into Synod in the year of 1876. In 1878 Rev. Scherer moved to McPherson county. From 1877 to April 1880 Rev. S. P. Harrington served the church in connection with the Spring Valley church, a church north of Abilene. In June, 1881, Rev. B. F. Grenoble, a licentiate was called to the pastorate of the Pleasant Valley and Ebenezer churches. He threw his whole soul into the work raising the cry, "a church at Ebenezer." The building was begun 1882 and completed and dedicated April 29th, 1883. The building was frame 28 by 45 feet and cost \$2,700. Rev. Geo. A. Bowers, D. D., and Rev. S. B. Barnitz preached at the dedication. Rev. F. R. Scherer and Rev. S. P. Harrington were present besides the



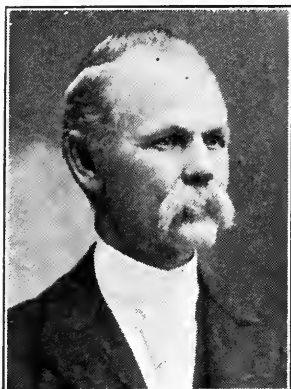
REV. J. F. CRESSLER.



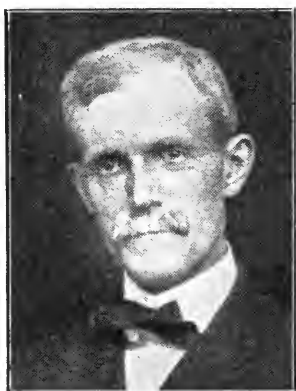
REV. S. HENRY.



REV. H. ACKERS.



REV. A. B. WHITEHILL.



REV. J. A. LOWE.



REV. S. PALMER.

pastor. Eleven hundred dollars were raised on the day of dedication, providing for all indebtedness. This church seems to enjoy the distinction of being the first Lutheran church belonging to the General Synod, erected in a country district in the state. At that time it was called the Hiawatha church, after the school house in which it was organized. Later it was named Ebenezer. Rev. Grenoble resigned in June, 1883. After a vacancy of a year, Rev. N. A. Whitman became pastor serving the charge until January, 1887. During the pastorate of Rev. Whitman he also served a church at Keystone, a few miles east of Manchester, in the northern part of the county. Rev. J. F. Scherer took charge of the church on the 18th of March, 1888, serving the church in connection with that at Chapman as a pastoral charge. He resigned in December, 1890. After that date the pastors were the same as those of the Scherer Memorial, which see. The church at present has a membership of 30, property valued at \$1,500, with a half interest in the parsonage at Chapman. It has no debt.

DENVER, COLORADO, ST. PAUL'S.

The first effort to establish a Lutheran church in Colorado was made by Rev. Ruben Weiser in 1876, then residing in Georgetown and editing *The Colorado Miner*. The attempt was made both at Denver and Georgetown, but the enterprise failed. In 1884 the Executive Committee of the Woman's Home and Foreign Missionary Society decided to plant a mission at Denver and commissioned Rev. P. A. Heilman as missionary. On the 19th of October the same year, St. Paul's church, (The Woman's Second Memorial) was organized with eighteen charter members, among whom were Rev. Reuben Weiser and wife, E. L. Cree, Geo. L. Sheets and wife, A. B. Middlemarth and wife, Mrs. Hildebrand, Mrs. Dumans, Miss Jennie Fischer, Dr. and Mrs. J. W. Exline, Mr. Jenkins, and Benj. Sadtler. The first elders were R. Weiser and G. L. Sheets, and the first deacons were, J. W. Exline, M. D., and James Lyson. The congregation at first worshipped in a hall. In a short time a building site was purchased at the corner of 22nd and California streets at a cost of \$5,000, and plans were adopted for the erection of a brick gothic structure. The corner stone was laid on the 18th of October, 1885. The main room is nearly square, 55 by 57 feet and the lecture room, 35 by 45 feet, and a primary room 15 by 20 feet, all connected with folding doors. Joining the church and attached

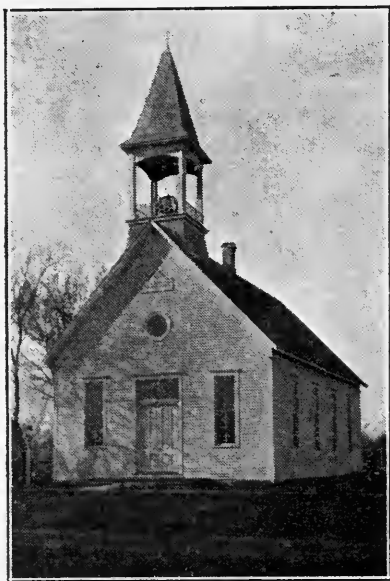
to it a comfortable parsonage was erected. In February 1886 the congregation moved into the Lecture room, and the dedication took place on the 21st of March the same year. Rev. F. W. Conrad, D. D., preached the sermon. Addresses were also delivered by Rev. M. F. Troxell, President of Kansas Synod, Rev. Henry Stauffer, of Denver, and Rev. S. B. Barnitz. The day brought in \$1,700 in cash and subscriptions, leaving \$1,800 debt on the building aside from the Church Extension Loans. The building cost \$13,910. The congregation was formally admitted into Kansas Synod in the fall of 1884. In 1889 Rev. Heilman was succeeded by Rev. C. J. Kiefer. In 1891 the church was dismissed to the newly organizing Rocky Mountain Synod, at which time it reported 100 members, property valued at \$30,000, and an indebtedness of \$6,000. In 1895 a missionary society was organized which affiliated with Kansas Synodical society until 1903 when it was transferred to a similar society organized within the bounds of the Rocky Mountain Synod. Since leaving Kansas Synod this church has been served by Dr. C. W. Heisler, Dr. E. W. Simon, Rev. R. H. Williams and Dr. R. B. Peery.

EFFINGHAM, FIRST LUTHERAN.

While Rev. M. G. Boyer was serving the congregation at Monrovia, he began preaching in a school house at Effingham, a small town three miles to the west. Here in the summer of 1870 he organized a Lutheran church of twenty-five members which was duly enrolled that fall as a component part of the newly organized Kansas Synod, and united as a pastoral charge with Monrovia. This church he served about a year. After his resignation the work languished, not being able to give adequate support to a pastor, and through removals soon disintegrated until nothing remained and the congregation was dropped from the roll of Synod.

Early in 1889 a request was made by some of the Lutheran families at Effingham to the brethren at Atchison and Midland college, for services. As a result of this request Rev. W. F. Rentz held a series of meetings there resulting in a goodly number of conversions, and this encouraged him to proceed with the organization of a church, which was duly accomplished with the following charter members: Benjamin Wallack, Mrs. Mary Wallack, H. C. Snyder, Mrs. Caroline Snyder, J. H. Horn, Mrs. Sarah Horn, Samuel Reichman, Mrs. Caroline Reichman, Daniel Hawk, Andrew

Harman, Mrs. Evaline Harman, L. T. Hawk, Mrs. L. T. Hawk, A. Keplinger, Mrs. A. Keplinger, Mr. and Mrs. Jonathan Hawk, Mr. and Mrs. B. F. Snyder, Effie M. Snyder, Elizabeth Kirkpatric, William Kirkpatric, Eliza Snyder, Jacob Harman, Mary J. Harman, Mrs. Addie F. Cummings, Margaret J. Hawk, Mary J. Hawk, Mrs. Eliza McCormack, and George Hawk. A constitution was adopted and the following officers elected: Elders, B. Wallack and H. C. Snyder; Deacons, Daniel Hawk, Andrew Harman and J. H. Horn; Trustees, A. Keplinger, L. T. Hawk and B. F. Snyder. That fall



FIRST LUTHERAN.

the congregation, then composed of 31 members, was received into Kansas Synod. This church was not a re-organization of the old congregation effected by Rev. Boyer nor was it the Monrovia congregation moved to Effingham, for both of these congregations as such had long since passed out of existence and had been erased from the Synod's roll. Quite a number of the old Monrovia congregation had united with the Presbyterian and Methodist churches, and when the Effingham church was organized some of these came

back but handed in denominational letters of another faith. The old Monrovia church had been sold to a son of the venerable Hon. S. J. H. Snyder, and was used as a hay barn. Rev. Prof. J. H. Stough, Ph. D., took charge of the new organization as supply. For the first year they worshipped in a very small building that had belonged to a defunct Baptist church, but in the spring of 1890 it was felt that a new and larger house was a necessity. Father Benjamin Wallack with several others, took the matter in hand, raised the money, let the contracts, and supervised the erection of the church. The Board of Church Extension made a donation of

\$250 towards the building. The plans called for a frame structure. 32 by 56, and cost \$2,500. The building was dedicated September 28th, Rev. J. A. Clutz, D. D., preaching the sermon. The entire structure was new except the pews and pulpit furniture, which were brought from Monrovia, having been saved from the old church there. Prof. Stough continued to serve them until January, 1893, when he was succeeded by Rev. J. B. Umberger. At this time the Effingham and Valley Falls churches were united into a pastoral charge. Rev. Umberger relinquished this pastorate in June, 1895, and a month later he was succeeded by Rev. S. M. Leshner. The latter remained until 1898. After this Rev. F. D. Altman, D. D., served them as supply for two years. On the 1st of June, 1901, Rev. J. M. Herbst became pastor, serving the charge until the fall of 1906, when the Effingham church asked the Synod to allow them to become a separate charge, in the hope of developing a more rapid growth. This was allowed and Rev. Herbst remained their pastor. He resigned in February, 1907. He was followed July 1st the same year by Rev. Edw. Bollman, the present pastor. The church reports 64 communicants, a Sunday School of the same size, and property valued at \$1,500 with no indebtedness. The church at present is a mission.

EMPORIA, ST. MARK'S.

Possibly the earliest record looking toward planting a mission in the growing town of Emporia is found in the minutes of Kansas Synod at its second annual convention in 1869, when it was

"Resolved, That the President of this Synod be authorized to visit the town of Emporia, and organize the members of the Lutheran church into a congregation, and endeavor to procure for them a ministerial supply."

The President, Rev. A. J. Hesson, in his report the following year said, "Complying with a resolution passed by this Synod at its last convention, I visited Emporia to organize a church. I found twenty-five members there, but thought it not advisable to organize because the Missionary Board could neither furnish aid nor a minister to take care of the field." Thus because of the poverty of our church in both men and money our opportunity to plant a church in this section in the earlier days passed unimproved, and we were compelled to witness other denominations build up with our material. However in 1883-4 the Synodical pressure on the Mission

Board to send a man into this city became so imperious that the Board acted, commissioning Rev. J. A. Hartman, of Lamertine, Pa., as missionary, who began his work in June, 1884. He held services every two weeks in the Reformed church, morning and evening, and shortly afterward organized a church, electing as Elders, J. Fulmer and Wm. W. Kremer, and Deacons, Alfred Nicholas and George H. Bainer. Rev. Hartman not liking the West resigned after a short stay of five months and returned to Pennsylvania. In April the following year a call was extended to Rev. F. D. Altman, of Tippecanoe City, O., as missionary, who began operations June 1st. It was soon evident that a man was now at the helm who would stick to the work. On the 21st the congregation was reorganized with the following members: Rev. F. D. Altman, pastor, Mrs. F. D. Altman, Mr. and Mrs. George H. Bainer, Mrs. C. Boory, Amanda Boory, L. T. Boory, Mr. and Mrs. J. Fulmer, Mrs. J. C.



ST. MARK'S CHURCH.

Helt, Mr. and Mrs. W. W. Kremer, Mr. and Mrs. A. Nicholas, Mr. and Mrs. M. F. Rinker, Rev. and Mrs. W. M. Sparr, Mrs. E. Shepherd, and three children, confirmed the same day, Charles and Amy Sparr and Jacob Boory.

A Sunday School was organized on June 14th, 1885. The Reformed church was again rented and services held twice every Sun-

day and on Wednesday evenings. This congregation was admitted into Kansas Synod the following October. On the 16th of November two very desirable lots 100 by 140 feet, were purchased for \$1,500, the Board of Church Extension granting a loan in the sum of \$600. While the young congregation was paying for its lots it was growing and husbanding its strength for the erection of a building. In the following fall ground was broken and the foundation laid. In the meantime the ladies were working for a fund to carpet the new church, the young people were doing the same for the chancel furniture, and the children for the organ. The cornerstone was laid on the 10th of April, 1888, after a number of delays occasioned by copious rains, said to have been the finest and most helpful rains in three years. Thus the foundation of this mission was consecrated in a gracious baptism and "showers of blessing." Revs. S. B. Barnitz and W. M. Sparr delivered the sermons. The plans called for a substantial structure 56 by 74 feet built of dressed stone. The building was brought under roof that fall, floored and seated with chairs, but was unplastered. Here the first service was held on the 9th of September. One year later the building having been completed, was dedicated November 3d, Rev. George A. Bowers, preaching the sermon. Western Secretary Barnitz, in one of his reports, described this church as "a very gem of beauty and strength, being built of stone with great care and marked economy." The building is Gothic in architecture with a commodious auditorium sealed overhead, and a lecture room, pastor's study and primary room. The Board of Church Extension in addition to its lot loan granted a loan of \$2,400 on the building. It also gave a donation of \$534.75. The church soon cleared away all debts incurred in this building with the exception of the loans mentioned. The carrying out to so triumphant an end the erection of this beautiful building reflects great credit on the zeal and good judgment of the pastor. Rev. Altman resigned April 18th, 1890, and was succeeded by Rev. S. G. Dornblaser on June 1st the same year, who remained with the mission four years. During the years 1895-6-7 the mission was supplied by Rev. G. A. Bowers. In November the latter year Rev. G. C. Cromer was called, remaining but eleven months. He was succeeded by Rev. C. E. Wirick who remained two years. On the 31st of March, 1901, Rev. Henry Zimmerman, took charge, serving until March 25, 1906. On the 1st of January, 1907, Rev. G. G. Clark, the present pastor, assumed the pastorate.

A Woman's Home and Foreign Missionary Society was organized

in 1885 which has continued down to the present time a very useful factor in the congregation. The church became self-sustaining June 1, 1894, during the pastorate of Rev. Dornblaser. Its loans from the Board of Church Extension having become due, it has been loyally attempting to pay the same off in installments. At the present writing there remains yet a balance on these loans unpaid of \$2,100. The church reports 75 communicant members, a good Sunday School, Young People's Society, and property to the value of \$13,500.

In 1907 a beautiful Altar and Baptismal Font were installed, also, a reading desk, when the church resolved that its pastor should wear the historic Lutheran vestments. It has taken the initiation in this respect among the Kansas Synod English speaking churches.

EUREKA, CHRIST'S.

The beginning of the Lutheran church in Eureka dates from the arrival in that city of the family of Jacob Rizer, who came from Cumberland, Maryland, in 1871. Mr. Rizer was a man of advanced age and had been all his life an active member of the Lutheran church. He had come to Kansas to spend the evening of his days because his children had all come, and he at once set himself to work to provide for his children and his children's children a church home. Several other Lutheran families arrived during the same year and these with some already on the ground were gathered together by Mr. Rizer, after repeated efforts, and on October 26, 1873, an organization was effected with seven charter members. These were Jacob Rizer, A. B. Norberg, S. A. Peterson, Jacob Knudsen, J. M. Seidel and Mr. and Mrs. Geo. W. Wright. Just why there were so few at this initial service does not appear. Of these, all but the first two are still living and are members of the congregation.

Mr. Rizer was at this time already 71 years of age. His was the first name on the charter roll and he was elected the first Elder. He was untiring in his efforts and seemed incapable of discouragement. There were years of disappointed hopes before him and it was not until ten years later that he saw the desire of his heart in the erection of a church building, and this octogenarian was the most active and enthusiastic person connected with the enterprise. He was privileged to enjoy this church home for more than four-

teen years, and was buried from it in 1879 at the age of ninety-six years.

The first Lutheran minister to visit Eureka was the Rev. T. W. Sargent, an aged pastor who lived at Emporia and was doing work



CHRIST'S CHURCH.

as "missionary in southern Kansas," largely at his own expense and long before railroads entered the district. At the invitation of the newly organized congregation at Eureka he visited them several times during the latter part of 1873, and for six months beginning February, 1874, preached for them regularly in a school house, driving from Emporia, a distance of over fifty miles each way. Immediately when regular services began new members were received, and at a service held February 15, 1874, twenty-eight names were added to the roll. On account of age and infirmity these long trips soon had to be given up by pastor Sargent. However with his lay delegate, Jacob Rizer, he carried the application of this infant congregation to Synod at Abilene, October, 1874, and was form-

ally admitted. Pastor Sargent died as the result of an accident on the 5th of February following. That same year Mr. Rizer attended a meeting of the General Synod at Baltimore, where he made an eloquent plea for the appointment of a missionary for Eureka. This was before the days of the Board of Home Missions and such matters were largely attended to by the General Synod in convention, but at this time it had neither a man nor money for Eureka. Mr. Rizer was assured that if the congregation would secure a pastor some help would be forthcoming toward his support. The Rev. A. E. Gift was called from the Seminary at Columbus, Ohio, but after a pastorate of six months he resigned.

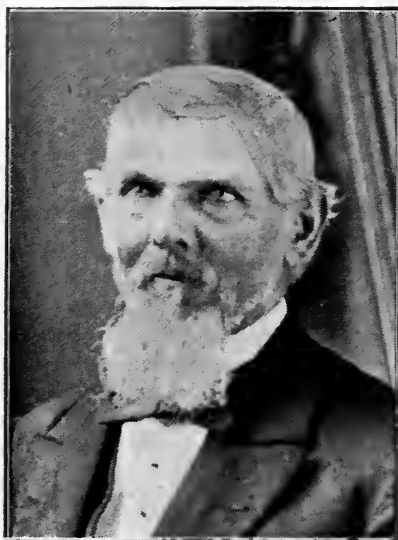
The Rev. L. C. Groseclose undertook the work of this charge in February, 1877. On his arrival he found a rather discouraging outlook. But little wonder! This congregation had been in existence four years and of that time had a resident pastor only six months, and for another six months only occasional services. The meetings were held in an abandoned store-room in Eureka and in two school houses in the country. The congregation now claimed the



PARSONAGE.

promise of the General Synod to assist in the support of the pastor and aid was given in the sum of \$250 dating from April, 1877. Pastor Groseclose's health failed and he resigned in July, 1879.

Then followed another interim without a pastor, this time for



REV. L. C. GROSLOCSE.

three years. In 1882 the Rev. M. F. Troxell was called. A wonderful impetus was given the work by the hope of securing a regular pastor again and before his arrival steps were taken toward building, and after his arrival the work was rapidly pushed to completion. Dr. Barnitz visited the congregation about this time and promised a donation from the Board of \$300 toward the building. A frame structure was erected, 35 by 55, costing \$3,250, on a lot donated by Mrs. Julia B. Barger, a daughter of Jacob Rizer. In September, 1882, the feast of dedication was

held, the Rev. Dr. F. W. Conrad preaching the sermon. Over \$1,400 was raised on the day of dedication, more than enough to complete the payment for the work, and the unusual feature of the day was the return to the Board of Church Extension of their draft for \$300 unused. One year later Kansas Synod met in this church.

Immediately after the completion of the church a parsonage was started and finished like the church, without debt. A church bell was procured through contributions from personal friends of the pastor and in his honor was hung and dedicated. In March, 1884, pastor Troxell resigned and was succeeded by The Rev. H. Max Lentz, who served the congregation but one year. He was followed by the Rev. W. M. Sparr who built up the church in influence in the community during the eight years of faithful service.

The Rev. R. B. Wolf took charge August 1, 1894, continuing for eight years, resigning November 8, 1902. During the latter's pastorate a pipe organ costing \$1,100 was installed. The organ is a memorial to Miss Louise J. Errickson an esteemed member of the

congregation, who died about that time, and was contributed largely by her immediate family and friends. The church was also remodeled at an additional cost of \$1,250 and memorial art glass windows inserted, one of them fittingly inscribed to Jacob Rizer. The auditorium though small is large enough for the purposes of the congregation and is one of the most chaste and churchly in the Synod. The Rev. D. H. Cramer took charge January 23, 1903 and resigned August 31, 1906. He was succeeded in June, 1907 by the present incumbent Rev. Oliver MacWilliams. There are now about 70 communicants.

GARNETT, ST. PAUL'S.

Among the early Lutherans who came to Anderson county was Mr. Peter Engleman, who warmly cherished the hope that the Lutherans in and about the thriving little town of Garnett, might have a church home of their own faith. Finding others sharing his longing, he opened correspondence with Rev. S. B. Barnitz, Western Secretary of the Board of Home Missions, asking that a missionary be sent to open operations in Garnett. The place was visited by Rev. J. N. Lenker, Western Secretary of the Board of Church Extension, and Rev. T. F. Dornblaser, Synodical Missionary of Kansas Synod. The names of Lutheran families residing in the place were carefully collated. The result materialized in the organization of St. Paul's Ev. Lutheran church of Garnett at a meeting held on the 10th of August, 1890. A couple of months later the new organization was formally admitted as a part of Kansas Synod. The mission not being able to sustain a pastor, it was advised to seek an arrangement whereby the pastor at Ottawa might serve both points. This was consummated and Rev. J. F. Scherer was called as pastor taking charge December the same year. The congregation immediately began to plan for a church home. A well located lot was selected, and the Board of Church Extension was solicited for a loan and a donation. The sum of \$600 was loaned and \$200, donated. The lot cost \$1,000 upon which the loan and donation were expended, leaving but very little with which to begin building. Plans were adopted calling for a brick Gothic structure, 30 by 60 feet, and the foundation was at once put in, but the people again found themselves out of funds. However they pressed bravely on, laying the corner stone for the superstructure on the 30th of May, 1891, when the Synodical Mis-



REV. H. A. OTT, D. D.



REV. B. R. LANTZ.



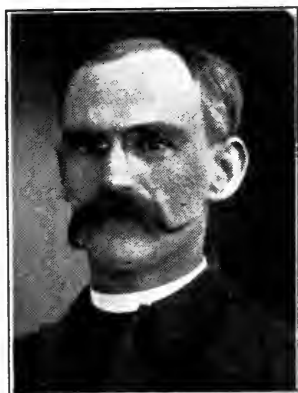
REV. A. E. RENN.



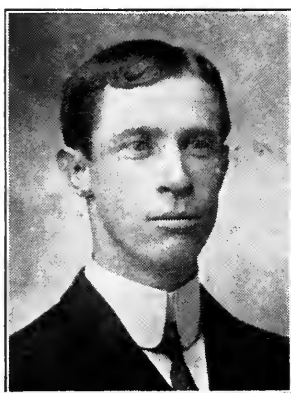
REV. J. M. CROMER, D. D.



REV. F. BERGSTRESSER.



REV. GEO. S. MURPHY.



REV. C. F. WEIST.

sionary, Rev. T. F. Dornblaser gave the address. At this time a supplemental loan of \$200 was made from the Church Extension Board. The heavy debt incurred greatly distressed the congregation and was a fruitful source of contention, so much so that the pastor resigned that spring. The building remained for a year incomplete. In June, 1892, Rev. J. N. Lentz assumed charge and at once began the work of completing the building. The prospect gave new life to the disheartened congregation. On the 4th of December the building was complete enough for use and was accordingly dedicated. The pastor was assisted by Rev. J. A. Clutz, D. D., and Rev. S. B. Barnitz, D. D., and the occasion was one of great joy to the Garnett people. Dr. Barnitz conducted the plea for funds and \$500 were secured in cash and subscriptions. The structure is substantial and commodious, well worthy of the noble efforts of the congregation and their friends in the city. However a heavy debt remained on the building. They owed the Board \$800 without interest, a local loan from Mr. J. F. Furguson of \$600, at 7 per cent interest, and a loan from the Anderson county Bank, for \$310 running at ten per cent. The last named was a loan for unpaid pastor's salary. The building all told had cost \$4,675. The pastor bravely carried the work on year after year, gradually completing his building and equipping it. When he resigned in June, 1895, the mission had a membership of 28 and a debt of \$1,650. The next pastor was Rev. J. B. Umberger, who assumed charge in August. He at once set himself to the task of raising the bank debt for unpaid salary, and after a hard pull succeeded. During his pastorate pews were placed in the church, a good chandelier and other appointments very much needed. In the fall of 1898 Rev. Umberger resigned and was succeeded in April following by Rev. J. L. Hammond. The latter remained but one year. He was followed by Rev. J. F. Petticrew in December, 1900, who also remained but one year. A congregation having been organized at Bush City, that church and Garnett were united in a charge and Rev. N. W. Lilly became pastor at the opening of 1903. After serving them eleven months he resigned and the charge was vacant for a year. In the opening of 1905 Rev. B. F. Pugh was commissioned missionary and took up the work and is the present incumbent. This church has been aided continuously ever since its organization by the Mission Board, never having really gotten on its feet. At the present time it has a debt of \$1,300, and \$500 of this is interest bearing. It has 25 members and a property valued at \$5,200. While it has a young people's society it never has had a missionary society.

GARNETT, GRACE, (HASKELL.)

Early in the year 1902 Rev. J. F. Petticrew of Garnett began to hold occasional services in a school house at Bush City some six or seven miles southeast of Garnett. On the 5th of October that year with the assistance of Rev. N. W. Lilly, he organized Grace Lutheran church, with the following charter members: Daniel Smith, Mrs. Mary Smith, W. H. Smith, Mrs. Mabel Smith, Mr. and Mrs. H. K. Fearing, John Hapgood, Emma Hapgood, M. Matilda Myers, Max Myers, Martha Myers, Mr. and Mrs. M. Doll, Anna Doll and Will Doll. A constitution was adopted and the following officers elected: Elders, Daniel Smith and M. Doll, Deacons, W. L. Fearing and W. H. Smith. The church was connected with the Garnett pastorate, and was admitted into Kansas Synod the same fall. Rev. Petticrew served them until December. Following him Rev. N. W. Lilly served them for one year. After a period of vacancy Rev. B. F. Pugh began to preach for them every two weeks and still supplies the pulpit. The church at present has scarcely a dozen members.

GLASCO, ST. PAUL'S.

In 1876 Rev. William C. Seidel resigned his pastorate at Davis, Illinois, with the thought of doing missionary work in Kansas. In April that year he located at Minneapolis, in Ottawa county, and began preaching in the various school houses wherever opportunity was afforded. He was able to do this owing to the generosity of Mr. and Mrs. John Wolfensperger of Sterling, Ills., who furnished the financial help. This movement originated in the warm heart of this aged and devout couple whose love for the church prompted them to place a missionary in Kansas. Twenty miles to the north of Minneapolis is the little town of Glasco, and here was located a goodly German settlement. Rev. Seidel being able to speak in both tongues began to preach in the school houses and the homes of these Germans where his services were welcomed. These pious people although they did not have a pastor were accustomed to meet in each others' homes on the Lord's day, when one of their number would read to them a German sermon and conduct a brief prayer service. Pioneer work here soon materialized in a desire to organize a church. After a year's ministrations this was realized on the 8th of April, in the old school house diagonally across the street

from the present church site, and St. Paul's church became a reality. Among these organizers were Mr. and Mrs. Peter Gritman, Mr. and Mrs. Martin Dershner, Mr. and Mrs. Charles Horn, Mr. and Mrs. Martin Hersher, Mr. and Mrs. Charles Krenkle, and Mr. Philip



ST. PAUL'S CHURCH AND PARSONAGE.

Studt. After occupying the school house for a season the services were transferred to the Presbyterian church and held in the afternoons. On the 18th of May, 1878, Rev. J. Bond succeeded Rev. Seidel, serving the church until October, 1881. After that for several years the church was without a pastor, being served by Revs. Seidel and John A. Bright as supplies. In the fall of 1885 Rev. J. G. Trefz was called, remaining as pastor the following nine years. In the winter of 1892-3 the congregation decided to build a church. A visit from Rev. John N. Lenker had inspired them to buy a lot and proceed to make for themselves a church home. Ground was broken in the spring of 1893. The plans called for a frame structure 30 by 50 feet, with a tower and bell, and vestibule in the corner. The auditorium was seated with rich oak pews. The dedication took place on the 19th of November, 1893, Rev. J. F. Sponseller preaching the sermon, assisted by Rev. J. N. Lenker. The cost of the building including the furnishings was \$3,000, and all debt was provided for on the day of dedication. It was a great day of joy to both pastor and people. Noteworthy, it may be re-

marked just here, that while this church was full of joy over its acquisition, Zion's Lutheran church at Whitewater, the same day, was passing through the deep waters, its building having burned to the ground.

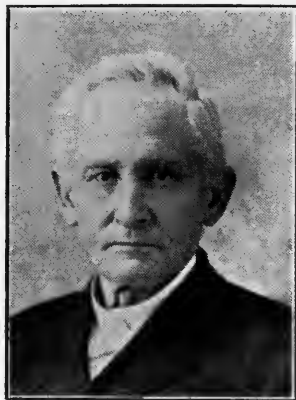
Shortly after the dedication the church took out incorporation papers signed by the names of the trustees, Charles Horn, Jacob Studt, Charles Henning, Adam Studt, and August Pinkall. During the pastorate of Rev. Trefz the church was connected with Zion's of Beloit as a pastoral charge. In the spring of 1894 a Sunday school was organized which has continued "green" to the present time. In the fall of 1894 Rev. Trefz resigned and during the two following years the church was supplied, mostly by Rev. John A. Bright. In May, 1896 Rev. Julius Paetznick took charge, remaining until July, 1897. During the following three years Rev. E. F. Hantel was pastor. In April, 1901, Rev. E. V. Nusbaum became pastor, serving until October of the following year. In February, 1903, Rev. S. Knudten was called, remaining one year. On the 1st of August, 1904, Rev. R. P. Schimmelpfennig, Ph. D., the present pastor, took charge. In 1903 a comfortable parsonage of seven rooms was erected at a cost of \$1,600 and with no debt. The services at the present alternate in English and German. From its organization the church has been without synodical relation, choosing to remain independent, but it has been served by General Synod pastors. In 1893 it applied for admission into Kansas Synod and was duly admitted. The church at present has 120 communicant members and property valued at \$5,000 with no indebtedness. It has the distinction of being one of the very few churches in Kansas Synod which never received any aid from either the Home Mission or Church Extension Boards, if we except the voluntary service of Secretary Lenker. The church has a cemetery of its own near Glasco.

GREENLEAF, TRINITY.

Trinity Ev. Lutheran church was organized in a school house in Greenleaf, by Rev. J. Schauer in 1882. Securing a loan of \$300 from the Board of Church Extension he at once began the erection of a church, frame in structure, 30 by 50 feet, to cost \$1,700. This building was dedicated on the 2nd of September, 1883, Rev. S. B. Barnitz preaching the sermon. There were present also Revs. A. Lane, D. Harbaugh, F. R. Scherer, H. Heigert, and the pastor. This



TRINITY CHURCH.



REV. JACOB SCHAUER.

was the first church erected in the town. All money needed was raised on the day of dedication excepting \$200. The congregation was received into Kansas Synod the same fall and was connected with the churches at Barnes and Waterville as a pastoral charge. In 1885 it was separated from the Waterville church and in 1891 for a while it was connected with the church at Washington, Kansas. For a list of the pastors see the sketch of the church at Barnes. In 1906 the church at Barnes was abandoned and Trinity church was connected with St. Paul's, a German church at Greenleaf and an independent German church in the country, all three churches being served by Rev. R. Richter. The church has 40 members and property valued at \$2,500.

GREENLEAF, ST. JOHN'S GERMAN LUTHERAN.

St. John's German Lutheran church was organized in 1876, in a section of country at that time but sparsely settled. Some four miles west of Greenleaf a number of German families had obtained homes in that then new country. Although they were scat-

tered over a wide section, that did not deter them from holding a German service whenever they could secure a preacher. Among the first to officiate for them was Rev. J. G. Groenmiller then preaching at Hanover. The services were held in the "Bell" school house. After a period of supplies by ministers, some of which were independent in their synodical relation, Rev. Groenmiller arranged with them to hold services regularly. 1888 lots were secured in the town of Greenleaf, upon which they decided to erect a church. Cornerstone was laid on the 5th of August that year, Rev. O. L. Luschei being their pastor. The dedication took place early the following year when the pastor was assisted by Rev. J. G. Groenmiller. The building cost \$1200, and was dedicated free of debt. On this dedication day a parsonage was presented to the congregation, the gift of Messrs, H. Hattesohl, D. Lane, F. Lane, D. Nuttleman, C. Hink, and F. Oestreich. These brethren had purchased this private home and in turning it over to the church on that festal day made glad both the heart of pastor and people. Later under the pastorate of Rev. L. Horn two rooms were added to the parsonage, the labor for the same being donated by various members of the church under the supervision of Mr. H. Hattesohl, the son of Mr. F. Hattesohl, who had superintended the erection of the church. At the present time this congregation has an arrangement with Trinity church of the same town, to have the same pastor serve them although the charge is not united in any specific way. The congregation has a membership of fifty. Its pastors have been Revs. C. Gade, .. Hafenstein, H. Schwartz, O. L. Luschei, C. Henning, L. Horn, G. Endrulet, and R. Richter. At present the church has no synodical connection.

GREENLEAF, ST. PAUL'S GERMAN-ENGLISH.

This church is located in Logan township four miles from Washington, Kansas, where a sprinkling of Germans attracted Rev. J. G. Groenmiller on his rounds of missionary labor, and where he organized St. Paul's church in 1879, with a membership of about eighteen. Shortly afterward they worshipped in the Watermann school house. In 1906 the congregation concluded to build a church. The soul of this movement was Mrs. M. Stamm, a lady who had been deaf for about twenty years, and one who loved the church dearly. The corner-stone was laid October 14, 1906, and the structure dedicated June 23, 1907, Revs. H. L. Yarger, D. D., K. Klinger and J. G. Groenmiller assisting the pastor Rev. R.

Richter in the services. The structure cost \$2,000 and is free of debt. Its present membership is 32. Prior to 1905 it had been served in the German language, but since then partly in English. It has always been connected in a pastoral charge with St. John's church in Greenleaf, and has had the same succession of pastors as that church has had. Its pastor usually belonged to the German synod of Nebraska. For a long time it was independent of synodical relation, but during the pastorate of Rev. R. Richter it was enrolled in Kansas Synod.

HARDY, NEBRASKA, UNION.

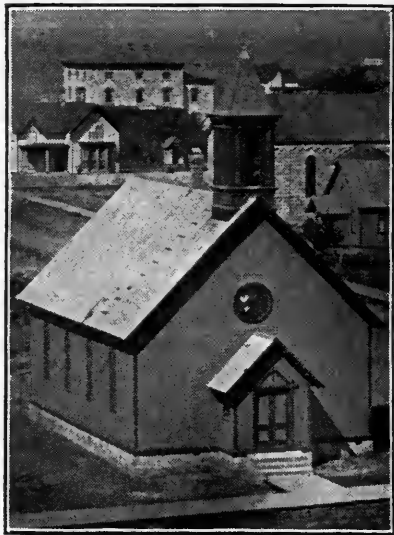
This congregation was organized by Rev. J. A. Lowe while he was serving the White Rock Charge in Kansas. When the Burlington and Missouri river railroad was pushed through and the town of Hardy was laid out, so anxious was Rev. Lowe to get a Lutheran church located there that he took \$50 out of his meager salary of \$300 per year and purchased the lot, and in 1881 organized the Union Ev. Lutheran church, which was received into Kansas Synod the same year. With a nucleus of \$400 received from the Smicksburg charge in Pennsylvania, he began the erection of a building which was completed and dedicated in May, 1883, with all indebtedness provided for in good subscriptions. Dr. F. W. Conrad preached the dedicatory sermon. Rev. Lowe was followed in 1885 by Rev. J. E. Maurer, who in 1891 was succeeded by Rev. Jonas Freet. In 1894 Rev. P. J. Spraker took charge. Rev. C. J. Ringer took charge in 1895 when the congregation, in connection with the Jewell City church, and the Nuckall's Co. Bethel church, were received into Nebraska Synod, as a charge, one congregation being in Kansas and the other in Nebraska and the members living on both sides of the state line.

The Hardy church is valued at \$3,000, and has sixty-two members. A new church costing \$5,000 has been recently built under the pastorate of Rev. Roy Marion Badger. The church was dedicated in January, 1907.

HAYS, TRINITY.

The founding of a Lutheran church at Hays City has some features which cannot be said of any other of our Kansas churches. It was organized and erected its church building before it called a pastor. The pioneer work was done by Judge D. C. Nellis, who had come from Palatine Bridge, N. Y., settling in Hays City in

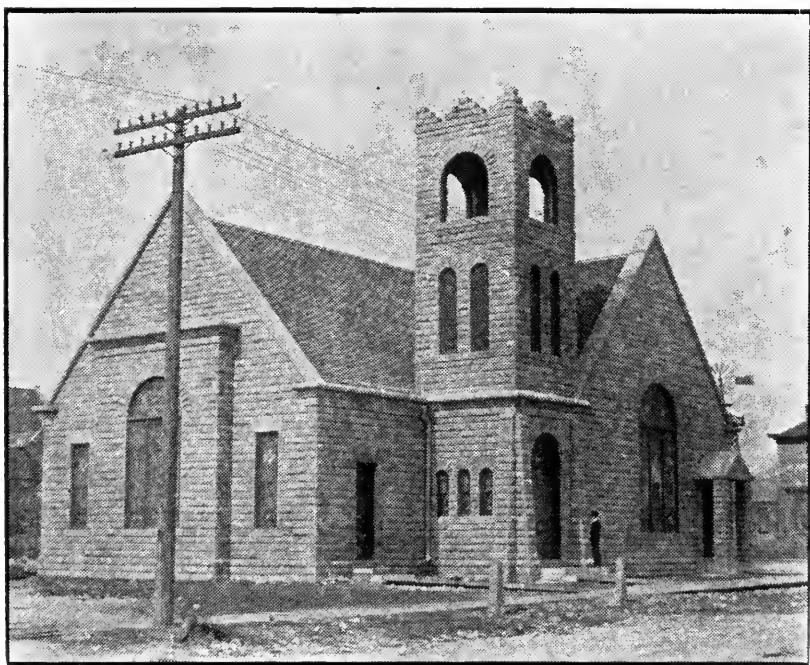
1873. He brought with him a warm love for his church. Being Judge of the District Court he possessed considerable influence in the new town of Hays. He set himself to the task of organizing a Lutheran church there as the place was poorly churched from a Protestant standpoint. After a canvass of the place was made, Rev. A. J. Hartsock of Salina was invited to complete the organization which was accomplished on the 10th of November, 1878, with the following forty-eight charter members: D. C. Nellis, E. V. M. Nellis, H. Grueger, Martha Grueger, M. G. Huntington, Amelia Huntington, John T. Huntington, John Fogel, Henry Reemsnyder, Charles Wentz, Lewis E. Frank, H. D. Shaffer, Addie Shaffer, S. M. Yost, Sallie T. Yost, Kate Miller, Louise Boun, Jennie Seipe, Henry O'Shant, Fred Krueger, Stella Robins, I. F. Eggars, T. B. Garner, Ella Jane, Henry M. Schall, Eva C. Kinney, Edgar S. Beach, Mary A. Beach, Annie Gilkerson, J. B. Milner, Eva Osterstock, Ruth E. Christian, Jane E. Carl, Emma Ake, May E. Schmucker, R. B. Spitler, Sue Spitler, Jacob Moser, Mrs. J. H. Downing, Mrs. Jacob Moser, May Bailey, A. D. Bailey, Mrs. A. D. Bailey, J. L. Ginther, Jacob Fogle, Savilla Fogle, and Kate Fogle.



TRINITY CHURCH, (OLD.)

A building committee was at once appointed, lots purchased, and plans adopted for the erection of a frame chapel 28 by 40 feet with a small belfrey. The building was completed in the fall of 1879 and furnished with handsome pews and pulpit furniture, costing all told about \$3,000. The Board of Church Extension gave them a donation of \$125. On the 1st of December, 1879, Rev. J. H. Harpster was called as pastor, who began holding services in the new church. However the dedication was deferred until October 3d of the following year, at which time the pastor was assisted by Rev. A. J.

Kissell and Rev. T. F. Dornblaser. Rev. Harpster remained with them until the spring of 1882. During his pastorate the Home Mission Board assumed a part of his support and upon his resignation the Church Extension Board loaned the church \$500 on their building which had not yet been paid for. In November Rev. Henry Sharp became pastor, remaining two years. During 1884 and 1885 the church was pastorless, being occasionally supplied. In April, 1886, Rev. J. G. Graichen became pastor and remained less than a year. On May 1, 1887, Rev. E. B. Killinger took charge remaining until November, 1891. During the second year of Rev. Killinger's pastorate the congregation erected a parsonage costing \$1,700 upon which a mortgage of \$1,000 was placed. Six years later because this mortgage could not be lifted the property was sold. Rev. M. F. Good, a student of the Gettysburg Theological Seminary, sup-



TRINITY CHURCH, (NEW.)

plied them during the summer of 1892. Rev. E. E. Shantz, of the same school supplied them the following summer. In June, 1895, Rev. Henry Zimmerman became pastor remaining four years. He was followed in November 1899 by Rev. D. H. Cramer who remained until May 1, 1902. That same year Rev. J. F. Grueger supplied them, during his summer vacation, and in November Rev. C. F. Wiest, the present pastor, took charge. After one year's service the church assumed self support, having been for many years a beneficiary of the Home Mission Board.

On the 17th of August, 1902, the church was struck by lightning and burned to the ground, scarcely anything being saved from the building. The blow was a hard one on the mission. They had just expended several hundred dollars on improvements and still owed \$100 on the same when the fire occurred. They received \$1,500 insurance and with this sum as a starter went bravely to the work of re-building. The Church Extension Board came to their help with a donation of \$250. Rev. Wiest showed himself to be a worker not easily daunted. He came to the church with cheerless prospects, a pile of ashes, a \$100 debt, and \$1,500 as a nucleus for a church building fund. However he went to work with a will. Plans were adopted calling for a stone structure with an auditorium 40 by 60 feet, an annex 28 by 40 feet, and a stone tower 14 feet square and 52 feet high. The floor was inclined, pews ordered of dark oak, and windows of beautiful stained glass, one of the largest of which was furnished by the pastors of Kansas Synod. The building was dedicated on the 28th of February, 1904, Rev. Fuller Bergstresser and Rev. H. L. Yarger, D. D., preaching the sermons. The cost of the structure was \$8,000 on which only a small debt of \$400 remains. The success of the enterprise reflects great credit on the young pastor's efforts. This church organized a Woman's Home and Foreign Missionary Society in 1888 which existed for six years. At the present time the congregation reports 93 members and church property valued at \$10,000.

HUTCHINSON, ZION'S.

The pioneer work in the organization of Zion's church at Hutchinson, was done by Rev. J. N. Lenker while he was Special Representative of the Board of Church Extension. At various times he visited Hutchinson, gathered together a number of Lutheran families, preached to them and strongly urged them to organize a

church. In 1888 he reported to Kansas Synod as follows: "It is our conviction that there is no more promising field for this special work of the Board of Church Extension, than that of Kansas Synod and our great Southwest, especially the Arkansas Valley, where during the past year desirable lots were secured through us in Wellington, Hutchinson, Kinsley and Syracuse." At the time the Hutchinson lot was secured the boom was on and prices were quite high and the lot obtained was not in a very good location and the work of collecting the money for the same on the ground was a difficult task. The work of Rev. Lenker was followed up by the



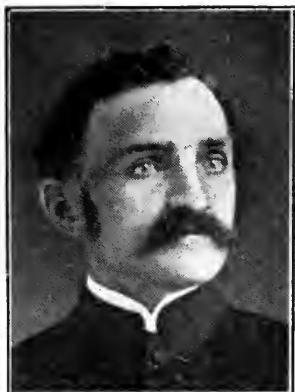
ZION'S LUTHERAN CHURCH.

Home Mission Board commissioning Rev. J. A. Lowe as missionary who entered the field in October, 1888. On the 2nd of December following he organized Zion's Ev. Lutheran church with seventeen charter members. The church was admitted into Kansas Synod in the fall of 1889. Rev. Lowe at once set himself to the task of raising money for a building. Plans were adopted calling for a frame chapel, 30 by 50 feet, to be located on the lot owned by the Church Extension Board. The corner stone was laid on the 5th of December, 1889, when the pastor was assisted by Rev. F. D. Altman. During the winter the work was pushed and by the following spring

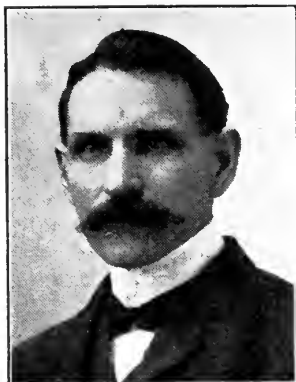
it was ready for occupancy. The dedication took place on the 25th of May and the sermon was preached by Rev. J. A. Clutz, D. D., from Luke 17:5 as a text. Rev. John A. Bright preached in the afternoon and Rev. T. F. Dornblaser in the evening, and Rev. Wm. Sparr, the President of Kansas Synod, conducted the consecration services. The cost of the building was \$3,253, with \$865 needed on the day of dedication, which was raised in full at the three services. The building is a Gothic structure 30 by 50 feet, with a recess $6\frac{1}{2}$ by $12\frac{1}{2}$ feet, and a tower 75 feet high. The windows were of cathedral glass, the ceiling was of corrugated iron, and the seating and pulpit furniture were rich and comfortable. The Board of Church Extension made them a loan of \$1,000. Rev. Lowe was succeeded by Rev. J. G. M. Hursh in May, 1891, who remained two and a half years. In March, 1894, Rev. A. J. Hesson became pastor. It was felt that the church was badly located, being on the edge of a creek, and in an inferior locality. Its removal to a better location was agitated. Two fine lots were purchased, and in the summer of 1895 and the church was removed to its present location. This necessitated the removing of the tower and its rebuilding. The church was also overhauled, repaired and improved, the total cost being nearly \$2,600, of which the Church Extension Board came to the rescue with an additional loan of \$500. Rev. S. B. Barnitz preached the sermon at the re-opening, on which occasion Mr. and Mrs. J. B. Werfel presented the church with a silver communion set. Rev. Hesson resigned in March, 1896. After this Rev. A. M. Reitzel supplied the church for a season, and in the summer of 1897 he became pastor, remaining in charge for the following seven years. He was succeeded in March, 1904, by Rev. J. K. Rizer, who remained till the fall of 1905. Rev. F. S. Delo is the present pastor. The church is still a mission. It reports 36 communicants, and church property valued at \$5,000, with an indebtedness of \$1,500. A Woman's Home and Foreign Missionary Society was organized in 1889 which continues to this day a very helpful factor in the benevolent work of the church.

JERICO, BETHEL.

Prior to the organization of Bethel Lutheran church in Jerico, Mo., there had been another which held its synodical connection with the English Synod of Missouri of the Synodical Conference. The membership became dissatisfied with the restrictions of the



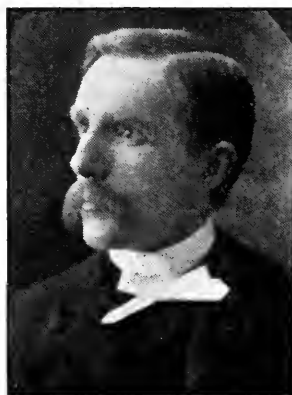
REV. I. B. HEISEY.



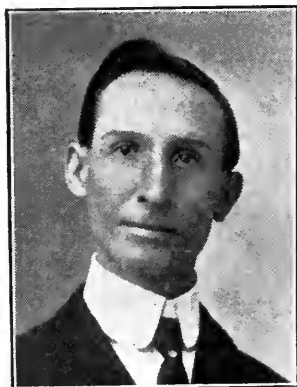
REV. S. M. LESHER.



REV. F. R. SHIRCK.



REV. F. S. DELO.



REV. H. ZIMMERMAN.



REV. G. G. CLARK.

Misouri Synod as to close communion, non-fellowship with other churches, and other forms of exclusiveness. They invited Rev. M. L. Melick, to visit them and help them into the General Synod, where such exclusiveness did not prevail. As the congregation was worshipping in a school house and did not own any property, it was decided to reorganize, which was accomplished in April, 1894. The principal families entering into the movement were the following: John C. Flohr, Anton Klever, J. H. Ekin, Adam H. Miller, J. A. Johnson, Mrs. J. W. Jones, J. A. Burnside, William Hill, T. N. Woodruff and Elijah Kirksey.

During the summer of 1894 Rev. E. P. Schueler, from the Western Theological Seminary, supplied the congregation. On September 1st Rev. J. A. Lowe took charge as pastor, and in the fall of 1895 it was admitted into Kansas Synod. At that time the members of Bethel church held a controlling interest in the Jerico Educational Institute building. An agreement was entered into with Rev. Lowe by which the property was transferred to him on the condition that he would conduct school therein for three years and pay \$200. He conducted a private school here for one year when all interested parties agreed to sell the property to the town of Jerico for public and high school purposes. At this point Rev. Lowe became principal of the High School and at the same time continued to preach for the church and this he did for the period of eight years. During this time his salary from the church was merely a nominal sum, not reaching \$200 per year. In Mar., '97, he resigned the church. In June following the congregation in connection with St. James Lutheran church of Barton Co., called Rev. J. J. Chambers. Rev. Chambers gave them very acceptable service, but owing to the exceedingly small salary he was obliged to relinquish the work in October, 1898.

At first the congregation worshipped in the Baptist church paying a rent. Later they used the M. E. church South. On the 1st of May, 1898, while a service was being held in this church conducted by the Methodist pastor, many of the Lutherans being present, including Prof. Lowe, a cyclone destroyed the building. By the great mercy of God none of the congregation was killed although many were injured. After this the congregation worshipped in the Christian church. In February, 1899, the Lutherans purchased a half interest in the Baptist church. At this time Rev. Lowe began to serve the congregation again, and under the circumstances, owing to the expense of the purchase of a church home, agreed to serve them without a stipulated salary, receiving only the voluntary offer-

ings. He resigned in 1902. Rev. J. F. Petticrew became pastor, July 1, 1903, remaining one year. The church at present is without a pastor. It reports a membership of 18 and property to the value of \$300.

Recently the congregation sold its half interest in the Baptist church and practically disbanded.

JERICO, ST. JAMES'.

St. James Lutheran church of Milford, Barton county, Missouri, was organized by Rev. Andrew Rader, a member of the English Conference of the Missouri Synod, on the fourth Sunday in May, 1873, with fourteen charter members. He was succeeded by Rev. R. L. Goodman, Rev. M. L. Thornberg, Rev. J. I. Goodman, and Rev. I. E. Rader, all Missouri Synod pastors, who served the church for short intervals. The membership of this church had come mainly from East Tennessee during the years 1870-3. They had been accustomed to open communion and Christian fellowship with other denominations as prevailed in the Holstein Synod with which they had been connected. The restrictions of the Missouri pastors greatly annoyed them and finally it became unbearable. In 1897 they withdrew from the Missourians and invited Rev. J. A. Lowe to preach for them. In June the same year Rev. J. J. Chambers became pastor. At this time suit was brought against them in the courts by a few Missouri members who refused to join in the movement. The suit was thrown out of the court because neither party was incorporated. Later suit was again brought in the court of equity for possession of the property by the Missourians. This was finally compromised in giving up the property. St. James' church, newly incorporated, moved a half mile to the west and erected a church of their own, a building 24 by 38, frame, costing \$600, which was dedicated on the 11th of November, 1899. The great devotion of Mr. William Winters and Mr. Jason Williams to the congregation during these struggles is to be commended. It was admitted into Kansas Synod in 1898. In the calling of a pastor it was united with Bethel church at Jerico as a pastoral charge. Rev. Chambers resigned in October, 1898. He was succeeded July 1, 1903, by Rev. J. F. Petticrew who remained one year. The church is without a pastor at present. It reports thirty members and property valued at \$800.

KANSAS CITY, FIRST LUTHERAN.

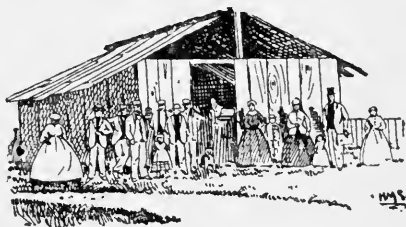
While Rev. Morris Officer was the Secretary of the old Home Missionary Society, he made a visit to Kansas City on the 1st of September, 1866, and at once began looking up the Lutherans of the place. On the following day he attended services in the Presbyterian church on Wyandotte street near ninth and preached in the evening. He met a number of Lutherans who pleaded for a church in this rising city of the West, which at this time had a population of 25,000, and was enjoying quite a boom. Rev. Officer was greatly impressed with the opportunities offered here for the founding of a church. He considered it the entering wedge for future operations in the rapidly developing state of Kansas. He hastened back to Baltimore, planning as he went, how he might be able to secure the necessary money with which to open work. At the close of an impassioned appeal in the First English Lutheran church of Baltimore, he was delighted to find one member who was willing to pledge \$600 for the support of a missionary in Kansas City. This over enthusiastic brother failed to keep his pledge and Rev. Officer had to look elsewhere for aid. Attending the convention of the Central Pennsylvania Synod he sought with eloquent words to persuade that synod to take care of Kansas City. The Synod consented, and levied an apportionment of twenty-two and a half cents per member, raising \$1,200 for the support of the pastor for two years, and \$1,500 toward the erection of a building. At this time this Synod had two licentiates attending Wittenberg Theological Seminary, and it was very desirous of having them enter the mission field in the West. These two theological students were Mr. E. J. Keplinger and Mr. A. W. Wagenhals, (the latter now of the New York publishing firm of Funk and Wagnalls. Mr. Officer opened correspondence with these young men and persuaded them to become missionaries in Missouri, the first named to be located at Tipton, and the latter at Kansas City, in the spring of 1867. Mr. Wagnalls writes the editor, "I arrived in Kansas City, March 25th. On the following Sunday I preached in the Congregational church a sort of a trial sermon. There was no organization at that time, but a committee attended that service. In a letter from Brother Officer I was cautioned to say nothing in my sermon referring to slavery or the late civil war as they were sensitive on that point. I heeded the hint, and I distinctly remember the committee was pleased and told me so saying I preached about love, and did not say anything about politics."

On Tuesday following, Rev. Officer arrived from Topeka, and on Wednesday April 4th, they "organized a church, elected officers, and resolved to purchase a church lot." As to officers, there being a scarcity of male members, Mr. Officer received a member by confirmation, and he was at once elected as an elder and installed with the other officers. The charter members were the following: Edward Stine, Emma L. Stine, Jacob S. Schell, Mary F. Schell, Jacob W. Keefer, Miria J. Keefer, Edward Dively, Eliza Dively, Solomon Tholander, Malinda Tholander, Mary Meiley, Malinda J. Hendricks, Daniel Schroll and Aaron Raub.

As yet there was no synod organized in the West, and this church through its pastor and a lay representative in the person of Mr. G. W. Householder, participated in the organization of the Kansas Synod at Topeka in November the following year. The young congregation found it very difficult to find a hall in which to hold ser-



THE FIRST LUTHERAN CHURCH, (NEW.)



THE TABERNACLE.



THE FIRST LUTHERAN CHURCH, (OLD.)

vices owing to the great boom on at that time in the city. One of the members having a suitable lot offered it temporarily for this purpose, and in a single day a shed called "The Tabernacle" 20 by 30 feet, was erected, with no floor other than the virgin sod, and used for Sunday School and church purposes for a year. In the meantime lots were purchased on Baltimore Avenue, (lots 1018 and 1020), between Tenth and Eleventh streets, about where the Home Telephone Building now stands, and plans were adopted for the erection of a brick building 29 by 50 feet, with a parsonage in the rear. This building was completed and dedicated the following year. The total cost of the property aggregated \$7,772, including \$1,850 spent on the parsonage. This was all provided for on the day of the dedication save \$500 advanced by the Church Extension Board, afterward paid by subscription.

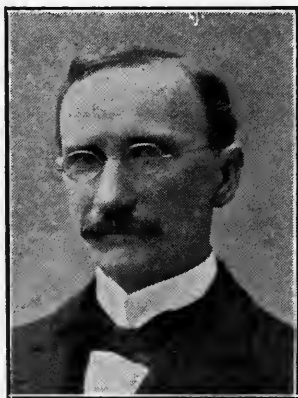
Here the congregation worshipped happily for twenty years through all of which there was considerable struggle to exist. Rev. Wagenhals resigned in 1869 and was succeeded in 1870 by Rev. W. H. Steck, who remained three years. Rev. T. F. Dornblaser was called in 1874, remaining until 1878. In 1879 Rev. S. S. Waltz took charge, continuing as pastor till December, 1883. On the 1st of April that year the congregation assumed self support. Prior to that time it had been a mission supported at first by the Synod of Central Pennsylvania until the 10th of June, 1869, when the newly organized Boards of Home Missions and Church Extension had the Central Pennsylvania's interests turned over to them. From the latter date till April 1st, 1884, the Home Mission Board granted aid annually on an average of from two to three hundred dollars. When the transfer was made a mortgage for \$1,000 was turned over to the Church Extension Board. On the 16th of May 1884, Rev. J. M. Cromer became pastor. Two years later steps were taken to secure a better location and a more adequate church home. On March 1st, 1886, the old property was sold for \$10,000 and the present site at 14th and Cherry streets, 99 by 132 feet, was bought for \$9,500. As the boom was on in Kansas City at that time this selling and buying were both at boom prices. The plans adopted for a new building comprehended a fine structure of pressed brick, gothic in style, two story and with a commanding steeple, at an estimated cost of \$55,000. The foundation, 64 by 84 feet, was completed in the fall of 1887 and the corner stone laid on the 6th of December, Rev. S. A. Ort, D. D., assisting in the ceremony and preaching the sermon. Rev. M. F. Troxell and Mr. Robert Weidensall were also present. By Easter

the following year the basement was completed, temporarily roofed, and the interior handsomely furnished, making a very cozy church home. Here they worshipped for five years. In the spring of 1892, after a modification of the plans to an estimated cost of \$45,000, work was resumed on the superstructure, and by winter it was under roof. On April 9th of the following year it was dedicated. Drs. Rhodes, Barnitz, Clutz, Wynn, Bowers, Geiger and Dysinger, and Revs. McAfee, Rentz, Ruthrauff, Altman and Cromer (J. B.), were present to take part in the dedication feast. This was a great day for the First Church. The building was now complete, furnished with a fine auditorium, chancel, pipe organ, and a well equipped Sunday School room, in keeping with the best of the Kansas City churches.

In order to accomplish these ends \$15,000 was borrowed on the church building. This was accomplished by the issue of bonds with interest bearing coupons at 6 per cent, which were sold to friends in the East. At the time the basement of the church was constructed, the sum of \$3,500 was borrowed on the ground upon which the parsonage was built to aid in finishing the parsonage. The carrying of this tremendous debt was a factor which tried the patience of the people. For a while it was cheerfully done, but later it became a positive burden, and toward the last so much so that the interest was allowed to lapse. These financial troubles came to a head in 1899 when those who had advanced money in the purchase of the bonds despaired of getting their money and both pastor and people seemed helpless in paying. The church became divided in its relation to the pastor, and Rev. Cromer resigned to take effect November 1st. The resignation was accepted by both Council and the congregation. Soon after that about forty members withdrew, but the Church gathered itself together and promptly called Rev. Holmes Dysinger, D. D., of Polo, Ill., formerly President of Carthage College, as its pastor, who accepted the call taking charge in January, 1900. He found affairs in a very chaotic state, but gave himself to the work of reconstructing with remarkable energy. His first task was the raising of nearly \$2,500 to pay on a large floating indebtedness which had been accumulating for a number of years. This he accomplished, besides serving the church faithfully until it had in a large measure recovered from the shock resulting from internal strife and division. On August 1st, 1902, he was succeeded by Rev. John A. M. Ziegler, D. D.

Dr. Ziegler soon came to the conclusion that the salvation of the church depended upon the payment of its enormous debt, which

had now grown to \$22,570, and the interest on which was eating the life out of the congregation. It required a brave heart and a consecrated man to undertake such a task in a church which had but recently suffered terribly from strife and schism until it was scarcely able to support its pastor. It would appall an ordinary man. For one year he gave it his most profound thought. His



REV. J. A. M. ZIEGLER, D. D.

plans were carefully laid and every possible contingency was provided against. Then he inaugurated such a debt cancelling movement as has never been witnessed in the General Synod. A date was finally set for the wiping out of the entire indebtedness, Church Extension loans included. By skillful and tactful management his plans were all fulfilled and on the 13th of November, 1904, all indebtedness was removed, the mortgage burned, and a magnificent Jubilee Service held, the occasion being honored by the presence of Rev. E. J. Wolf, D. D., LL. D., President of the General Synod,

Rev. H. L. Yarger, D. D., Western Secretary Board Church Extension, Rev. L. P. Ludden, D. D., Western Secretary Board Home Missions, Rev. R. B. Wolf, President of Kansas Synod and Pastor First Church, Kansas City, Kansas, Rev. Frank Heilman, of Memorial Church, and Rev. A. W. Lindquist, of Swedish Lutheran Church, and other prominent clergymen. Just how this was all accomplished can best be told in an editorial "After Two Years" taken from the November issue of "The Wartburg," Pastor Ziegler's parish paper:

"It was apparent that unless the debt could somehow be gotten rid of, the future of the Church was exceedingly uncertain. The position was soon taken that the only thing to do was to get rid of the entire debt, and to do it at once. The first encouragement came from Mr. E. Stine, the only living male charter member. He expressed himself as ready at any time to give \$1,000, on the sole condition that the entire indebtedness be cancelled. In a trip to the East in August, 1903, I went to York, Pa., to consult with Dr. H. H. Weber, Secretary of the Board of Church Extension, and with our worthy friend, Jere Carl, Treasurer. In conversation with Mr.

Carl, I remarked that I was not willing to return to Kansas City to fiddle at the debt for the next five or ten years. With some considerable concern, he asked what I intended doing. When I replied that I was going back to clear off the entire debt and to do it at once, he said, "I will start the subscription with five hundred dollars."

From that moment I was confident of success. I was sure the Lord and the Church were with us. The outcome justifies the confidence.

I should like to mention all the dear friends who so generously came to the rescue, but modesty forbids, for their sakes as well as for our own. When, however, in order to make our effort a sure success, Mr. Carl increases his already liberal offer to more than \$1,600, and Mr. Gladfelter donates \$750 of his holdings, and Mr. Denhart offers to pay the one-tenth of about \$13,000, and Mr. Pore writes, "I will give \$1,000," our joy and gratitude will not allow us to pass them by in silence. Nor would we forget the more than ordinary support of the Board of Church Extension, in caring for interest until it amounts to \$2,000, and now generously cancelling the entire obligation, and adding thereto a final cash contribution of \$500."

Unfortunately in the following June Dr. Ziegler was disabled from over work, and was obliged to rest. After six months of patient waiting for complete recovery, he resigned on the 1st of May 1906. Rev. M. J. Firey, D. D., for a while supplied the congregation. On the 13th of January a call was extended to Rev. J. C. Schindel.

A Woman's Home and Foreign Missionary Society was organized in 1884 which has continued to the present time. The church reports 140 communicant members and property to the value of \$50,000. It disposed of its parsonage to assist in cancelling its debt.

KANSAS CITY, CHILDREN'S MEMORIAL.

This church is the outgrowth of a mission Sunday School started at No. 810 Independence Avenue, September 22, 1882, under the direction of Rev. S. S. Waltz, then pastor of the First church. Later the school was transferred to a store room at the northwest corner of Harrison street and Independence avenue. Here Rev. M. F. Troxell, then pastor at Eureka, Kansas, preached the first sermon on the 9th of December, 1883. It was not until April the following year that he accepted a call and was commissioned missionary there under the auspices of the Home Mission Board. With the full consent and co-operation of the Council of the First church

Rev. Troxell canvassed the neighborhood, and on the first of June, 1884, after a suitable sermon and services there was organized the Children's Memorial Church with the following eleven members: Mr. and Mrs. E. P. Briggs, Mr. and Mrs. David Rine, Mr. and Mrs. P. Preston Newhard, Miss Anna Clatanoff, Mrs. J. A. Robinson, Mrs. A. Sherer, Mrs. E. E. Emig, and Mr. S. L. C. Rhodes. On the 15th of the same month the following officers were elected: Elder, E. P. Briggs; Deacon, P. P. Newhard; Trustees, Messrs Rhodes and Rine.

This mission was the first home mission station to receive support from the Sunday schools of the General Synod on Luther day, in November. The offerings then first begun were only about five hundred dollars the first year, but the movement was a popular one and the income of the Home Board grew rapidly from that source year by year. It was the fact of receiving aid in this way for the founding and support of the mission from the children of the church and Sunday schools that gave the pastor, Rev. Troxell, the idea of naming the organization the "Children's Memorial," and of securing funds for a permanent church home through the offerings, in Ten-dollar shares, from the Sunday schools of the General Synod.

The congregation asked permisison of the Board of Home Missions and the Board of Church Extension to make an appeal to the Sunday schools of the General Synod for the building of a house, and this consent was obtained. The pastor at once set himself to the work using the columns of the church papers through which to present his plans, asking all the Sunday schools to take one or more Ten-dollar shares of stock in the new spiritual enterprise. The Children's Memorial Church of Kansas City soon become well known all over the General Synod. The success of the plan was evidenced from the way in which shares were rapidly subscribed for the new Kansas City mission. The popularity of the mission led to the regular appointing of Luther Day as a day in which our Sunday schools took offerings for the Board of Home Missions.

Through the general appeal to the Sunday schools help was given sufficient to warrant the purchase of a church site, and in the spring of 1885 lots were purchased at the northwest corner of Sixth street, (now Admiral boulevard) and Tracy avenue, at a cost of \$3,100. Upon the lots purchased a chapel was erected during the summer of 1885, and dedicated November 8th of that year. The cost of the chapel was about \$3,500 and the church was grateful,

both to the schools of the church at large, and also to the Board of Church Extension for timely aid in securing their church home in the rapidly growing commercial metropolis



CHILDREN'S MEMORIAL CHURCH.

of the southwest. Great joy filled the hearts of the members and faithful workers of the Children's Memorial on the day of dedication of their new chapel. Revs. Jacob A. Clutz, Samuel B. Barnitz, S. S. Waltz and James M. Cromer of the Lutheran church, and Rev. D. Schley Schaff of the First Presbyterian church of the city assisted the pastor in the dedicatory exercises. Rev. Troxell resigned in September, 1888.

Rev. George Daniel Gotwald, of Salina, Kansas, was elected as

the second pastor, and took charge December 1st, 1888. Before his arrival on the field the congregation paid off a note of one thousand dollars held by the Mutual Building and Loan Association of the city. In March, 1889, full settlement was made with the Board of Church Extension. The fifth annual congregational meeting showed a membership of 115 and the yearly contributions amounted to \$1,688.48. During five years death claimed but one member. In the fall of 1889 a furnace was installed at a cost of \$115, and paid for. The congregation also co-operated with the First church in publishing a parish paper, "The Lutheran Banner." Plans were also discussed looking toward the building of the main auditorium. These were halted by the sudden death of the pastor which occurred January 12th, 1890. A cold contracted in attending to pastoral duties developed into pneumonia which proved fatal. This sad event deeply affected the members who were closely attached to their pastor. Rev. Gotwald carried an Insurance Policy in favor of Midland College, which yielded about twenty-five thousand dollars to that institution for the endowment of the presidential chair.

After a short vacancy, Rev. Frank De Graff Altman was chosen pastor and took charge April 16th, 1890. In the annual congregational meeting held June 1st, the Secretary reported 98 resident and 36 non-resident members, with the yearly contribution amounting to \$1,046.56. Of this amount \$180 was for benevolence. Work on the main building was begun the following year and on August 23d, 1891, the corner stone was laid. Dedication took place February 14th, 1892. On the first of August Rev. Altman resigned as pastor and Rev. J. S. Detweiler, of Omaha, was chosen as his successor. He took charge October 15th, 1895. This relation continued until July 20th, 1896, when the pastor resigned, but continued to act as supply, receiving only the voluntary freewill offerings of the people as support. This arrangement lasted only until October, 1896. It was decidedly un-Lutheran, as were other methods and views into which Rev. Detweiler had developed, so much so that he received a dismissal from the Lutheran ministry by the action of the Kansas Synod, at his own request, and made an effort to establish himself in an independent way as a holiness and faith-healing leader, in a location not far from the Memorial church which he had been serving as pastor in Kansas City. His efforts there finally failed, and he left for Texas and other parts of the country; but the reader may imagine what a hard and trying experience it was for a comparatively young city church to stand the strain of his vagaries and near-by association in the very vicin-

ity where he had been called and supported as a pastor and a supposed loyal leader in the Lutheran church.

After this hard strain Rev. Edward P. Schueler was called and installed as pastor and served the congregation from June, 1897, to June, 1900. Out of the previous period of discouragement the church under his ministry came again into hope and activity.

In July, 1900, Rev. Jesse W. Ball, became pastor. During April of 1903 application was made for aid a second time from the Board of Home Missions, and aid was granted. There was also an effort made to sell the property and move the church to the eastern part of the city, into a supposed better resident district. This effort was not successful and the pastor resigned.

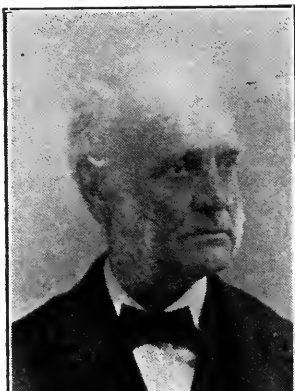
Rev. Frank Heilman became pastor June 15th, 1904, and retired May 1st, 1905.

On August 1st, 1905, Rev. A. B. Shrader took charge and continues as pastor up to the present time, 1907. The church reports 80 members, a property valued at \$20,000 and a debt of \$5,500.

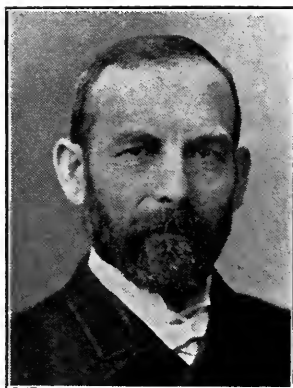
KANSAS CITY, GRACE.

Grace Lutheran Church was organized on the evening of December 14th, 1899, with persons who, for the most part, had been members of the First church and who had withdrawn on account of differences which had arisen between the council of the First church and the pastor, claiming that they could not remain and enjoy peace and spiritual profit. A constitution was adopted and the proper officers elected. Rev. J. M. Cromer, their former pastor, received a call to become pastor of the new organization. He accepted the call and became pastor at once. The officers elected were: Elders, M. C. Ross, W. J. Fulmer; Deacons, Fred Panschert, Dr. L. Leverich, Fred Averill; Trustees, Prof. P. K. Dillenback, George G. Croner.

The following is a list of the charter members: W. W. Morgan, Hannah E. Morgan, Valentine Archer, Frederick Panschert, Anna C. Panschert, Peter Sondberg, Peter Jacobson, Cora A. Pauschert, Katherine Jacobson, John Andlauer, Lena Andlauer, Will Andlauer, W. J. Fulmer, Viola L. Fulmer, Alice Hughes, M. C. Ross, Winifred E. Ross, Jacob Lauffer, Saidie Lauffer, Fannie Patton, Ruth E. Moroe, Katharine Monroe, Elinor Pierson, Nannie Pierson, Theresa Pierson, Artee Pierson, Lillian Pierson, Charles H. Pierson, Katharine Springer, Alice Springer, William Becker, Mrs. Wm.



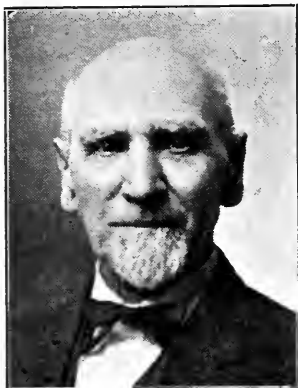
REV. CARLOS MARTIN, M. D.



REV. W. C. SEIDEL, D. D.



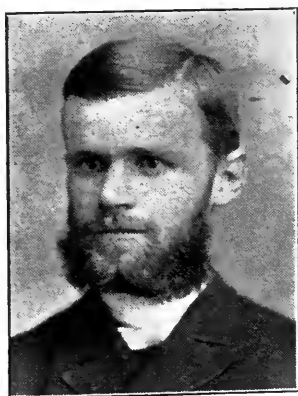
MR. J. E. HERBST, M. D.



MR. J. H. TALBOTT.



REV. WM. KELLEY.



REV. GEO. D. GOTWALD.

Becker, Mabel Durker, Mattie B. Jones, Johannah Sperling, J. J. Roerness, Dr. L. L. Leverich, Mattie Leverich, Fred W. Averill, Mattie Froehling, Mary F. Stone, Emma D. Webb, Ada Sleek, Mary Sleek, Hattie S. Cromer, Bryant S. Cromer, J. M. Cromer, Prof. P. K. Willenbeck, Lillie Dillenbeck, George G. Croner, J. Z. Easterday, Millie Easterday, Sophia Wittman, Emma M. Lang, Elizabeth Herman, Laura Whitehill, Gertrude Whitehill, Mrs. A. R. Haskins, Mrs. M. B. Behney, Bertha Hilgren, Bengta Sloan, Emma A. Mink, Anna L. Mink, Amanda Davis, Christine Shultz, Dr. John W. Shultz, Mrs. J. W. Shultz, Emma Mohn, Sophia Kahman, Marie Kahman, M. S. Bell, Mrs. George Horst, Ellen G. Scofield, Louisa Piercy, Margaret Vollrath, Miss Julia Geiger, Ralph E. Scofield, Mrs. C. G. Butterfield, Mrs. Hilma Ferris, Mrs. Flora Sutherland, Cora E. Averill, Julia Averill, Mrs. E. Sleek.

Meetings were held for a short time in the home of one of the members, but the room soon proved inadequate and inconvenient; a committee was appointed to select and secure a satisfactory place of meeting. This committee secured a German M. E. Church at No. 1418 Oak street. However, owing to the close proximity of the place to the mother church, strenuous objections were raised by the council of the First church for this and other reasons, when Grace church sought admission to the Kansas Synod. The Synod therefore advised that because of the danger of constant menace against the peace of the First church, which was a member in good standing of the Kansas Synod, Grace church should withdraw its application until the congregation could remove as far from the First church as the First church is from the Children's Memorial.

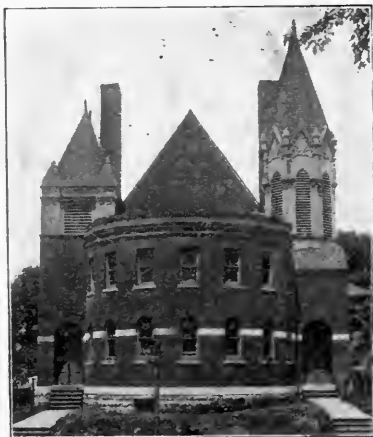
Such a move was not accomplished until the summer of 1902 when fortunately a church building owned by the Second U. P. church, located at the corner of Fourteenth street and Euclid avenue, became available. This was leased and finally purchased in the spring of 1905 for the sum of \$6,300, the original cost having been close to \$15,000. In addition to a loan of \$800 from the Board of Church Extension \$2,800 remains to be paid. The location is in a most beautiful resident portion of the city, convenient to several of the principal street car lines. The building is a brick with red limestone trimmings, in good repair, and will seat 300 people. The congregation was received into Kansas Synod in the fall of 1903.

The last report to Synod shows a congregation with 150 communicant members and a Sunday school numbering 134 teachers and scholars.

KANSAS CITY, KANSAS, TRINITY.

Although Kansas City, Kansas, is the largest city in the State, no effort to start an English Lutheran church there was made until in 1902. A few of the Lutheran people were connected with churches in Kansas City, Mo., but the greater number were given the option of going into some other denomination or of letting their membership lapse. The pastor of the Memorial church in Kansas City, Mo., the Rev. J. W. Ball, brought to the attention of the Board of Home Missions the fact that there were people on the Kansas side who desired a mission started, and after a personal investigation, the President of Synod, Dr. Yarger, advocated the movement so effectively that the Board authorized a formal canvass of the

city to be made. Mr. C. E. Sparks, a theological student, was appointed to make the preliminary canvass and he enlisted a number of families in the enterprise. The organization was effected on September 14, 1902, at which time thirty-three members signed the roll and elected officers. The following Sunday the Rev. R. B. Wolf, of Eureka, installed the first Council after administering the rite of baptism to one of the Deacons and receiving an Elder by profession of faith. A call



TRINITY CHURCH.

was extended pastor Wolf on that day, which call was later accepted and the pastoral relation was begun November 1st following.

The Charter Members were, Mr. and Mrs. Robert Anderson, Geo. Bemart, Mr. and Mrs. C. Bohl, J. A. Cable, Mr. and Mrs. H. A. Crandall, Mr. and Mrs. H. E. Dengel, J. Decker, Mrs. E. M. Fisher, Miss Leo Frain, Mrs. K. Gauch, Mr. and Mrs. C. Kopp, Mr. and Mrs. C. A. Kopp, Mrs. G. B. Lemon, Mrs. A. W. Myers, Mr. and Mrs. B. Nelson, Mrs. F. A. Peterson, Mrs. C. Shipley, Miss Nellie Shipley, Miss Martha Shipley, Mr. and Mrs. G. Stine, Mrs. P. Weidlein, Mr. and Mrs. F. W. Wall, George Wall and Sophie Wall.

For nearly two years services were held in the Knights of Pythias Hall, 624 Minnesota avenue, on the third floor of a business block. There were many disadvantages connected with this place of meeting, among which were its elevation from the street and without an elevator, the fact that it was away from a residential section, but most of all because the hall was in continuous use day and night and could not be secured for an extra service, not even on Christmas Eve. However during the year twenty-six additional members were secured and there abide many precious memories of the life in the hall.

During the Summer of 1904 an opportunity arose to purchase outright from the mortgagee a substantial brick church building in a favorable location and the offer was quickly taken. Possession was immediately given and the first service was held there on the third Sunday in July. The building was originally built by a congregation of the Disciples at a cost of over twelve thousand dollars. The whole plant with seating, lighting and heating was purchased for \$3,750. It has a seating capacity of 400 and a Sunday school room accomodating 150 more, and other convenient arrangements. About \$500 were spent in repairs and the church dedicated September 25, 1904. Dr. Yarger of the Church Extension Board, Dr. Ludden of the Home Mission Board and Mrs. K. B. Shaffer, of the Woman's Executive Committee assisted in the services. In the purchase of the building, the Board of Church Extension made a loan of \$500, and donated \$120 toward the payment of interest. The Woman's Executive Committee made a loan of \$750 and a donation of \$250. The present indebtedness of all character is \$2,500.

Of the original 33 members, sixteen are still in connection with the congregation. A number of members have been lost by removals, and a few have become a part of the Church Triumphant. The congregation became a Woman's Mission on July 1st, 1904, and is the only one in the Kansas Synod supported by the Woman's Home and Foreign Missionary society. The present membership of the congregation is 79.

Officers: Elders, P. Jacobson and P. D. Schall; Deacons, H. E. Dengel, H. A. Crandall, H. C. Bennetzen and R. Anderson; Trustees, Geo. Bemarkt, J. M. Mailand and C. Kopp; Pastor, Rev. R. B. Wolf. The church is located at 712 Tauromee avenue. It has had but one pastor, the Rev. R. B. Wolf, who is still in charge. The Sunday school has flourished from the beginning and now enrolls 85. The auxiliary of the W. H. & F. M. society has been one

of the effective agents in developing the local church life. It has a membership of 9. Especially helpful has been the Woman's society, which in the four years of its organization placed more than \$900 in the church treasury, and has been the avenue through which a number of members have been added to the congregation. It started with a membership of 7 and now numbers 35.

LANCASTER, ST. JOHN'S.

While Rev. Carl Kreuger was preaching at St. Paul's church three miles to the northwest of Lancaster, he began to hold services in the Union church in the town of Lancaster, and in March, 1905, effected the organization of Zion's English Lutheran church with the following charter members: K. G. Gigstad, George Dorsom, Adam Dorssom, John Dorssom, Fred Matthias Sr., Fred Matthias, Jr., W. H. Graner, H. A. Dorssom, Ole G. Gigstad, Mrs. M. Petersen, Harold Olson, Sr., Ellrig Olson, Emil Hinz, Herman Hinz, Sr., Henry Buttrow, Henry Bodendoerfer, R. C. Jahne, Geo. Matthias, Sophia Merkel and William Matthias. Officers were elected and constitution adopted and the church resolved to attach itself with the St. Paul's church as a pastoral charge. As the Union church in which they organized was erected in 1877 largely with contributions from Lutheran families, it was thought best to use that building instead of erecting another. The church has a Sunday school with an enrollment of 34, and at the present time the church has grown to a membership of 49. Altho this congregation is enrolled in the parochial report of Kansas Synod (1906) it has not as yet been formally admitted.

LANCASTER, ST. PAUL'S, (GERMAN.)

About ten miles northwest of Atchison, and in Atchison county there is a German neighborhood to which Rev. Carl Kreuger of Midland College began preaching in the fall and winter of 1904-5. The result was the organization in January, 1905, of St. Paul's German Lutheran church by Rev. Kreuger assisted by Mr. Friedrich Schwartz. There were eighteen charter members, as follows: Christ Brun and family, Christ Kloepper and family, Wm. Kloepper and family, Fred Kloepper and family, Fred Rathert and family, Herman Rathert and family, Mrs. Lisette Rathert, Arnold Lange

and family, Dietrich Kruse and family. According to the loyal German idea, they began at once to plan for the erection of a church edifice. A location was selected three miles northwest of the town of Lancaster, and plans adopted calling for a wooden structure 24 by 32 feet, which when complete cost \$1,400. The cost was entirely provided for at the dedication and at the present time there is no indebtedness. The church is served in connection with Zion's church as a pastoral charge with Pastor Kreuger in charge. The membership is forty with a Sunday school with an enrollment of sixty. The congregation was formally admitted into Kansas Synod in the fall of 1905.

LAWRENCE, ENGLISH LUTHERAN.

The English Lutheran church at Lawrence was the first Lutheran church established on Kansas soil under the direct auspices of the Home Mission Society. The Secretary, Rev. Morris Officer, had made a number of visits to Lawrence prior to the time of its organization. In the fall of 1866 he visited Lawrence, which place, he says, in one of his letters to the Observer, "Is perhaps the most beautiful little city in all this western region," and made a careful canvass of the town, but owing to a severe storm was unable to organize. However, he left the work in the hands of Mr. J. G. Schmucker and Mr. Christian Frederickson, who kept up the interest and gathered the Lutheran families together. When the Secretary returned the following March he found his original list of names considerably augmented. Rev. Officer spent several days working up matters, and held a meeting on Saturday afternoon, March 16th, in which preliminaries were arranged. On the following day he "preached both morning and evening in the Old School Presbyterian Church." At the latter service the Holy Communion was administered, after which the organization was effected. In a historical sketch of the church written at a considerably later date it says:

"The organization was effected with eight charter members. The following are the names of these members: John Nelson and wife Sophia, O. Brodin, P. Enquist, John Johnson, E. J. Anderson, Mrs. Anna Rodell and Miss Mary Rosell." However, Rev. Officer writing under date of March 18th to the Lutheran Observer says: "This evening"—he writes at the close of the Sunday evening services—"we met again, organized with twenty seven members, most of

whom are Anglicised Scandinavians in the prime of life. Mrs. Mary Rocklund, Nee Rosell, a surviving charter member says, that except for Mr. and Mrs. J. G. Schmucker the organization would never have been accomplished. The Sunday School, for quite a while was held in their house; a stone house which is still standing on the corners of Rhode Island and Lee streets. From this it would appear that other names should be added to the above list, among which are Mr. J. G. Schmucker and wife Martha, Christian



FIRST ENGLISH LUTHERAN CHURCH AND PARSONAGE.

Frederickson and wife Matilda, Miss Matilda Kellman, Miss Sophia Fritzell, and Mrs. Anna Kellman, as well as a number of others whose names have been lost with the early records. The arrangement for a pastor contemplated uniting this church with one which was about to be organized at Topeka, as a pastoral charge, which later was accomplished.

While Rev. Morris Officers effected this organization it is but just to say that much of the pioneer work was done by Rev. David Earhart, who had been preaching at Vinland, nine miles south, since 1860, and who had frequently held services at Lawrence for the Lutheran families.

The Home Mission Society at once sent Rev. A. J. Hesson to

Lawrence as missionary who was duly elected pastor, preaching alternately at Lawrence and Topeka. This arrangement lasted for eight months but was found to be unsatisfactory. Rev. Hesson therefore decided to give his entire time to the Topeka congregation. Rev. H. B. Belmer took charge of the mission in March, 1869. He began at once to secure a suitable church building. The site for a church was purchased immediately, and on the 22nd of July the following year the contract was let for the erection of a stone church thirty by fifty feet, which cost when completed \$5,500. So rapidly was the work carried on that by December of the same year the building was ready for dedication. This ceremony took place on the 18th, the Rev. Levi Sternberg, D. D., of Ft. Harker, Kansas, delivering the sermon, Rev. H. W. Kuhns, of Omaha, assisting the pastor in the dedicatory ceremonies. The Board of Church Extension assisted in the work by making a donation of \$130 and a loan of \$1,500. On the day of dedication it was supposed that sufficient money had been pledged to pay all bills, but the day after it was discovered that the secretary had made a mistake of \$700 in adding up his columns of figures. This debt was on the church for many years. Rev. Belmer resigned in December, 1872.

In January following Rev. A. A. Trimper became pastor, and served the congregation in connection with the one at Vinland, as a pastoral charge, as did Rev. Belmer before him. He continued his work until April, 1882; serving the church faithfully with the exception of one year 1883, during which he supplied the church as his health would permit. In June of the latter year, Rev. J. E. Maurer became pastor, serving the Lawrence congregation only, one year. After his removal to another field, he purchased and presented to the congregation a bell for the church. Following Rev. Maurer, Rev. I. J. Delo began to serve the congregation in September, 1884, and continued as pastor until 1887, when he was succeeded in August of the same year by Rev. S. B. Hyman who remained one year. A vacancy of five months followed.

Up to this time the congregation had followed the un-Lutheran practice of electing the pastor and "hiring" him each year. This was the occasion of much strife, those who did not like the pastor, voting and working against him and making it very unpleasant. The annual congregational meetings were not the most harmonious. In 1886, Rev. Delo at Synod reported that Lawrence had just had "Its annual earthquake." Under the pastorate of Rev. S. B. Hy-

man, serious difficulty arose, and a number of families left the church.

On May 1st, 1889, Rev. H. L. Yarger became pastor and missionary. He found a small band of members, weakened and disheartened, with a church poorly heated and lighted, and badly in need of repairs. With the coming of the new pastor, new life was infused into the hopes of the congregation. The first year a new roof was placed on the building, a cellar dug and furnace put under, and a better system of lighting introduced. Bro. Yarger soon began an agitation for the paying off of the loan made by the Board of Church Extension when the church was built. A payment of six hundred dollars was made in the earlier part of his pastorate, and the balance on the occasion of the 25th Anniversary of the organization of the church, which celebration was held on March 18th-20th, 1892, at which time also the congregation resolved to become self sustaining. Drs. Clutz, Barnitz and Rev. Altman were present sharing the joy of the congregation in the remarkable progress which had been made. On October 31, 1893, Rev. Yarger presented his resignation, and was succeeded on December 15th by Rev. J. G. Griffith who remained until April 1st, 1897. During the summer of 1897 Rev. B. R. Lantz, a student from Gettysburg, Pa., supplied the congregation. In September Rev. W. E. Brehm became the pastor. During the spring of 1900 the congregation decided to build an addition to the church thirty by forty feet for a Sunday school room, pastor's study, and a primary room in the basement. At the same time the whole property was greatly improved by new pews, paper and paint, at an entire cost of \$2,800. The re-opening took place November 3-6, and was an occasion of great rejoicing. Drs. Clutz, Barnitz and Altman were present. All indebtedness was fully met. Early in 1901 the congregation bought and paid for a lot upon which to erect a parsonage. Rev. Brehm resigned in September of the same year, and was succeeded by Rev. A. B. Shrader, who served the congregation for nearly one year.

Rev. E. E. Stauffer took charge as pastor on January 1st, 1903. During the summer of 1905 a commodious parsonage was erected on the lot adjoining the church. The building is frame, containing ten rooms including the reception hall and bath rooms. The cost was \$3,000, half of which amount was raised when the building was completed. A complete heating plant was installed in the church during the fall of 1905.

This church is well equipped with a full complement of societies.

Its missionary society ranks among the oldest in the Synod, having been organized in 1886. The church reports 156 communicant members, and property valued at \$11,000, with indebtedness, partially provided for, amounting to \$2,100.

LAWRENCE, ST. PAUL'S, (GERMAN.)

In 1879 this church was served by Rev. C. F. W. Treptow, who applied for membership in Kansas Synod at its second convention in the spring of the same year. He was admitted upon the strength of his own statements and without letter. At the October convention of the Synod, the same year, his congregation was admitted. The following year the church erected a building, and a delegation came from the church charging the pastor with mis-appropriating building funds. The pastor was deposed from the ministry and later the church withdrew from the Synod.

LONG ISLAND, ST. PAUL'S.

This church was another organized by Rev. J. W. Kimmel while he was serving as "Home Missionary for the Republican Valley." He made his first visit to Long Island in March, 1886, and on the 25th of the same month organized St. Paul's Ev. Lutheran church with nine charter members. A few weeks later it was decided to erect a church building, and ground was broken at once. The corner stone was laid on the 24th of June, and by September the church was ready for occupancy. It was dedicated on the 5th of September amid great rejoicing, as it was the only church building in the town and surrounding country. At the last moment a telegram brought the unpleasant news that the preacher who was to have delivered the dedicatory sermon would not be present. This greatly disconcerted the pastor, but as if to compensate for his absence "The Franklin Cornet Band" from a neighboring town came as a surprise to furnish the music for the occasion. It was the first band to play in the town and shortly seemingly every soul in the village was snugly in place in the church, and pastor Kimmel was inspired to preach his own dedicatory sermon. The building was of wood 28 by 50 feet with a pulpit recess 4 by 9 feet and a vestibule 6 by 9 feet. It was erected at a cost of \$1,200. The very generous contributions of Messrs A. A. Mischke and A. C. Hayes together

with a loan of \$300 from the Church Extension Board was a key to the financial success of the enterprise. The entire debt was provided for on the day of dedication with the exception of the loan referred to. This church was referred to in the *Missionary Journal* at that time as a model of an inexpensive chapel for the frontier. The Church Extension Board was very willing to put \$300 into such buildings to make the enterprise a success. It certainly was a God-send to the Short Grass Country in a time when there were no churches at all in which the people might gather for worship. Rev. Kimmel supplied the church till April, 1887. He was follow-



ST. PAUL'S CHURCH.

ed by Rev. Peter Ewald from May, 1887, to December. Rev. J. W. Kimmel became pastor from Jan., 1888 to Sept., 1889. He was followed by Rev. J. B. Umberger for one year, and then he returned and served the church till May, 1890. Rev. M. L. Kunkleman was a supply for a few months between 1891 and 1894. Rev. Jonas Freet was pastor from August, 1894 to Oct., 1893, and again from May, 1899 to July, 1900. Rev. J. T. Miller took charge in 1900, serving it till Sept., 1904, and in February following Rev. M. F. Rinker took charge, who remained until April 1, 1906. On the 1st of October the present pastor, Rev. J. B. Grove, took charge. The church at first was alone in the support of a pastor but in 1895 it was united with Norcatur in a pastoral charge. Its loan to the Church Extension Board was returned in 1905. The congregation reports 38 members and a property valued at \$1,200. It was admitted into the Synod in 1886.

MANCHESTER, ST. PAUL'S.

While Rev. N. A. Whitman was serving the Ebenezer charge south of Chapman his attention was called to a community in the northwest corner of Dickinson county about the town of Keystone where some ardent Lutherans resided. He visited the section and arranged for the holding of services in the Keystone school house during the summer of 1886. On the 15th of August he organized St. Paul's Ev. Lutheran church with twenty-two charter members, adopting a constitution and electing officers. This congregation formally made application for membership in the Kansas Synod that fall and was admitted. The church had no building of its own and worshipped in the school house during its entire existence at Keystone. Rev. Whitman was succeeded in 1888 by Rev. Jonas Freet, who served the church as pastor while conducting a small general store in the village of Keystone. When the Santa Fe railroad built its Superior branch northwest from Abilene the new town of Manchester sprang up located on the railway, a movement which practically killed the village of Keystone and eventually wiped it off the map. The congregation was accordingly moved to the railroad town in the fall of 1887 and in the following spring the pastor started in to raise funds for a church building. The enterprise was made possible by Mr. C. H. Lebold of Abilene who gave \$500 and paid one-half of the pastor's salary. As there was as yet no church in the town he met with encouragement on every hand. One of the best building lots in the place was secured. In a day and a half he had secured over \$500. Parties who could not contribute cash gave their negotiable notes. A visit from Rev. J. N. Lenker, Secretary of the Board of Church Extension, greatly encouraged them. The latter promised them a loan of \$300 from his Board. Plans were adopted for the erection of a modest chapel 28 by 46 feet, with a vestibule 7 by 9 feet, and on the 2nd of September, 1888, the church was dedicated to the great joy of both pastor and congregation and community. Rev. S. B. Barnitz, preached the sermon, Rev. N. A. Whitman was also present. The church cost \$1,615. The Church Extension Board loaned them \$300.

The church not being able to support a pastor was given aid by the Mission Board beginning in November, 1889. Rev. Freet resigned May 31st, 1891. On January 1, 1892, Rev. W. J. Kurtz was commissioned missionary, but he remained only a few months.

Following this the church was vacant for over twelve years, and with this vacancy went all the disintegrating influences of a pastor-

less church. In 1901, at the urgent request of Rev. H. L. Yarger, Secretary of the Board of Church Extension, Rev. Peter Bergstreser, D. D., then living at Abilene began holding services in the old church and on June 16th, 1902, re-organized the scattered congregation, and continued to serve them with acceptance until April, 1903. Rev. J. N. Zimmer served the church after this for a time. The loan of \$300 for the building of the church is yet due the Board of Church Extension. For a while the charge was connected with St. James church south of Abilene. It reported in 1905 eighteen members. No services are being held there at present. In May, 1907, the property was deeded to the Board of Church Extension and the congregation disbanded as only three possibly four Lutheran families remained in the church.

MANCHESTER, ST. JAMES'.

Early in the Eighties a colony composed of a number of families from in and around Gettysburg, Pennsylvania, and who were members largely of St. James Lutheran church there, settled in George's valley on farms about five miles south of Abilene. At the suggestion of Mr. C. H. Lebold, an ardent churchman of the Trinity church at Abilene, this field was canvassed by Rev. S. Palmer and Messrs G. F. Minter and A. Heindel. Mr. Lebold offered to bear half of the expense in the support of a pastor, and in the summer of 1888, Rev. R. B. Whitehill began preaching in one of the school houses. Shortly after this he organized a church of twenty charter members, and named the church after the spiritual mother of most of those who entered the organization, St. James' of Gettysburg. Steps were at once taken for the erection of a church building. Mr. A. Heindel donated an acre of land, and Mr. Lebold, who oft-time was present in the congregation, and whose carriage very frequently brought the preacher out to his appointment, offered to give \$500 toward the erection of a building. The building was pushed to completion at once. It was composed of wood, 30 by 40 feet, and was dedicated on the 8th of September, 1889, Rev. F. M. Porch preaching the sermon. On the day of dedication there was \$450 to raise all of which and more was raised. The entire cost of the building was \$2,145.60. The church at that time was served in connection with the New Cambria church, in 1889-90, and with St. Paul's and Banner City in 1891-92, with Rev. B. F. Hills as pastor, and with Mt. Zion church with Rev. H. A. Koogle as pastor

in 1893-4-5-6-7. In 1898 and 1899 the church was vacant but was supplied now and then by Rev. H. C. Haithcox, D. D., of Abilene. Rev. J. F. Petticrew took charge in 1900. In 1901 it was united with St. Paul's of Manchester with Rev. Peter Bergstresser, D. D., as supply. The latter was followed by Rev. J. N. Zimmer in 1904. At present the church is without a pastor. It reported twenty members in its last report to Synod and has property valued at \$1,500.

MINNEAPOLIS, ST. PAUL'S.

The long residence of Rev. W. C. Seidel in Minneapolis from 1876 to 1887, preaching over four counties, made him a spiritual father in that community. He was stationed here by Mr. and Mrs. John Wolfensperger of Sterling, Illinois, as a western missionary, and largely supported by them. After preaching in school houses for several years he organized St. Paul's church on the 21st of November, 1879, with forty-three members. This church had a great struggle for existence. It was unable to build a house of worship for itself and the Extension Board at that time was unable to give it necessary aid. For a number of years it held its services in various school houses. Then came the drouth seasons which greatly impoverished the people causing many to move away. The church languished and finally ceased to exist although a few members were still left there. For several years Rev. Seidel continued to preach in a school house two miles southeast of Minneapolis. There is no record of this earlier church ever being received into Kansas Synod, possibly an omission on the part of the secretary, for it was on the roll and was regularly apportioned and contributed accordingly.

The church was re-organized under the same name November 10, 1884, with twenty-five charter members by Rev. Seidel, and readmitted into Synod. They began at once to build a church home, Pastor Seidel donating the lots for the same, and his relatives giving \$800 towards the building. The Church Extension Board donated \$460 and loaned \$300. The corner stone was laid October 4, 1885, and the structure dedicated March 28th, 1886, Rev. Dr. F. W. Conrad, preaching the sermon, assisted by Rev. S. B. Barnitz. The building is a frame Gothic structure, 36 by 46, with a tower 65 feet high, and a pulpit recess. The windows are of stained glass. The interior is ceiled with yellow pine and the seating and chancel furniture of good order. The cost including the lot was

\$3,735 all of which was provided for on the day of dedication save the Church Extension loan. This latter loan was partly liquidated some years after. The church is a monument to the zeal and faith of the pastor and his devoted wife. For a while this congregation enjoyed an unusual degree of prosperity, however in later years, owing to the removal of members and some strife over politics and secret society matters, the congregation has languished. Rev. Seidel resigned in June, 1887, after ten years of faithful service, during which time the church received no aid from the Home Mission Board. Two months later he was succeeded by Rev. C. A. Eyler who was commissioned pastor by the Home Mission Board. He was succeeded in May, 1890, by Rev. M. F. Rinker who remained a year. After a vacancy of a year Rev. J. F. Sponseller took charge Dec., 1891. Under his pastorate the church again flourished. A parsonage was bought with the aid of St. John's church. He remained almost eight years. In March, 1899, Rev. J. F. Scherer took charge dividing his time between preaching and organizing secret societies. Difficulties arising he served a part of his time preaching to but one of the congregations of the charge, namely St. John's. He resigned May 30, 1901. After a vacancy of two years Rev. W. F. Poot took charge, remaining a year and a half. The charge is at present without a pastor. St. Paul's church was united with St. John's church as a pastoral charge. Since the pastorate of Rev. Seidel the charge has been continuously aided by the Mission Board. A Woman's Home and Foreign Missionary Society was organized in 1885, which was maintained until 1904. At the present time St. Paul's church has scarcely a dozen members. Its property is valued at \$5,000.

MINNEAPOLIS, ST. JOHN'S.

The pioneer work in establishing St. John's church was done by Rev. W. C. Seidel while he was residing at Minneapolis. For a time he held services in the Summerville school house located four miles south of Delphos, and finally on the 26th of May, 1878, he organized with the following charter members: John D. Stetler, Henry Stetler, Margaret Stetler, Henry Stetler, Sophia Stetler, Fred Stetler, Sophia Stetler Jr., Herman Stetler, Kati Stetler, Mrs. Anna Kahli, John Kahli, Fred Hoesli, Anna Hoesli, Henry Hoesli, Henry Muller, Maria Muller, and Mr. and Mrs. John Schailer. This congregation was admitted into Kansas Synod the same year. Some

time later the Summerville school district was divided and the house sold. The congregation was first moved to the south part of the district, but later to the more convenient Locust Hill school house where they are to this day. Through a mistake this church was called "St. James" church in some of the later minutes of the Kansas Synod, confusing it with a church organized by Rev. J. F. Sponseller.

St. John's congregation owns jointly the parsonage at Minneapolis and always has been a part of that charge. For a list of its pastors see the sketch of the Minneapolis church. It was supported by the Mission Board from 1887 to quite recent times. At this writing St. John's report forty members, and although it has no building it is most decidedly the stronger church of the charge. Part of the time recently it has been supplied by Rev. Dr. R. P. Schiimmelpfennig of Glasco.

MINNEAPOLIS, GRACE.

While Rev. J. F. Sponseller was pastor at Minneapolis he was requested by Mr. George Scherer to come out to the Ohio Grove school house and preach for them because they had "such poor sticks of preachers there." Arrangements were made for the holding of a service on Sunday afternoons every two weeks. This was followed in the winter of 1893-4 by the holding of a two weeks' gospel meeting which resulted in twenty-seven making a profession of faith. Although there was at that time an M. E. congregation meeting in this school house these converts preferred to unite with a Lutheran church, and accordingly in the spring he organized a congregation with 29 charter members among whom were the following: George Scherer and wife, Wm. Farnsworth and wife, James Farnsworth and wife, Howard Snooke and wife and two sons, Mrs. A. B. Rousch, Rollin Kresky, Maggie Kresky, Oscar McClintock, Mrs. Anna Lapshire and daughter, and Mr. Henry Kanaar and wife. A constitution was adopted which gave the church the name "Grace." Shortly after this a large Christian Endeavor society comprising about seventy members was organized out of the people of both churches which worshipped in that school house. The congregation was received into Kansas Synod in the fall of 1893, and was served in connection with the Minneapolis charge. It remained on the roll of Synod till 1899. Having no property and owing to removals the congregation disintegrated.

MORAY, EV. LUTHERAN.

The Ev. Lutheran church of Moray enjoys the distinction of being one of the Kansas churches organized prior to the founding of the Synod. While Rev. David Earhart was residing on his farm on Stranger creek in Atchison county and preaching for Christ's Lutheran church there, and also for a church he had founded at Vinland in Douglas county, and at Brush creek in Doniphan county, and also serving as a supply at couple other points, congregations in a circuit of some over one hundred miles, he began to hold services in the house of Mr. Osul Nelson, a loyal Lutheran, whose heart always warmed at the sight of a Lutheran pastor. After preaching here for several years, he finally organized an Ev. Lutheran church in the Prairie Grove school house on the 24th of May, 1866. The following were the charter members: Charles Ladwig, Caroline Ladwig, Albert Ladwig, Caroline Albers, Osul Nelson, Mollie Nelson, Gunil Nelson, Gurina Nelson, Nels Nelson, Hans Nelson, Asa Nelson, Gullorm Steanson, Christian Turkleson, Augusta Nelson, and Sarah Wilson.

The congregation worshipped for a while in the Prairie Grove



EV. LUTHERAN CHURCH.

school house, and afterwards transferred the services to the Rock Creek school house, and later to that located at East Norway. While this congregation was not represented by either its pastor or a lay delegate at the organization of Kansas Synod in 1868, because of a misunderstanding, it was represented at the second convention and both pastor and congregation were duly received after the Synod had given assurances that it was "planted squarely on the Augsburg Confession and Luther's Small Catechism."

Rev. Earhart served this congregation until October 1, 1871. On the latter date Rev. N. C. Brun became pastor, serving the church until 1874. While the church at this time was a member of Kansas Synod its pastor belonged to the Norwegian-Danish Synod. On the 14th of November, 1875, he was succeeded by Rev. Peter Hendricksen of the Norwegian Synod of North America. In April, 1878, Rev. Prof. Charles Martin, M. D., Principal of the St. Joseph Young Ladies' Institute, became pastor. For about four years Dr. Martin held services in the East Norway school house. However as the congregation was growing stronger and the people more well to do and the school house furnishing ill-adapted quarters, the congregation decided late in the fall of 1882 to undertake the erection of a church building. A subscription was taken, funds being liberally subscribed, and the work pushed at once to completion. The corner stone was laid on the 14th of April following. The plans adopted called for a neat frame structure, 32 by 50 feet, with a tower and belfrey. The exterior presents a pleasing appearance the architecture being Swiss. The acoustics of the interior are excellent, and the furnishing and seating in good taste. The entire cost was \$3,049. The building was dedicated on the 26th of August, 1883, Rev. S. B. Barnitz, Western Secretary of the Board of Home Missions, preaching the sermon from Psalms 50:2, "Out of Zion the perfection of beauty, God hath shined." No appeal was made for money, all liabilities having been provided for. Dr. Martin served the church until June, 1894. In April of the following year President Clutz of Midland College began to preach for them and continued as pastor until February, 1904. Since that time Rev. F. D. Altman, D. D., President of the Western Theological Seminary, has served this church.

The Moray church is one of the very few of our churches in Kansas Synod which has never received any aid from the Home Mission Board or the Church Extension Board. It has been fortunate in being able to secure pastors whose salaries were assured by the educational institution over which they presided, thus not

being obliged continuously to provide the entire living of a pastor. The church has a good Woman's Missionary Society organized in 1881, also a very efficient young ladies' society of "The Kings Daughters." Late reports give it 102 communicants, and property valued at \$3,000. This church rarely if ever failed to raise its entire apportionment for the synodical benevolences, now and then doubling it. Being near Midland College, and having no competitive institutions near it, it has sent a large number of students to Midland, the total being between thirty and forty. The membership consists of sturdy farmers whose loyalty to the church of their fathers has made this church one of the most efficient for its size within the bounds of Kansas Synod.

NEW CAMBRIA, FIRST ENGLISH.

What is now known as the First English Lutheran church of New Cambria had its origin in a small school house near the junction of the Saline and the Smoky Hill rivers about six miles east of Salina. Services had been held here now and then inaugurated by Messrs S. P. Donmyer, Lewis Donmyer, Sr., Jacob Donmyer and John Shank, great hearted Germans, with a loyalty to the Lutheran church which could not be doubted. Rev. Charles Young of Salina was invited to conduct services for them which resulted, on April 20th, 1873, in the organization of a church. Rev. Young was the chairman of the meeting, and Mr. S. P. Donmyer was secretary. A constitution was adopted, and the following charter members enrolled: S. P. Donmyer, Wm. Vaupel Sr., Lewis Donmyer, Sr., Jacob Donmyer, Lewis Donmyer, Jr., G. B. Donmyer, J. R. Stiffler, Mrs. A. E. Vaupel, Mrs. Sarah Donmyer, Mrs. Susan Donmyer, Mrs. Elisabeth Donmyer, Mrs. Lovina Donmyer, Mrs. Elizabeth Slonaker, and Mrs. Mary C. Stiffler, all coming from Cambria county, Pennsylvania; also John Shank, Henry Shank, Henry Burr, Wm. Megrar, Lewis Bucher, Frederick Shank, Charles C. Hahn, Rose E. Bean, and Catharine Link. The following officers were elected: Elders, Lewis Donmyer, Sr., Wm. Vaupel, Sr.; Deacons, Jacob Donmyer and John Shank; Trustees, S. P. Donmyer, Chas. C. Hahn, and Lewis Donmyer, Jr. The church was named by Lewis Donmyer, Jr., the "Lutheran church of the Saline River, Saline county, Kansas." When it was admitted into synod that fall it was called "The Peace Ev. Lutheran church of New Cambria." The first communion service held by the young congregation was

in the barn of Lewis Donmyer, Sr., in June following its organization, when twenty-four partook of the Holy Sacrament. After a season the services were held in a school house near the village of New Cambria. For the first three years Rev. Young preached for them regularly every two weeks. He was succeeded by Rev. W. C. Seidel in June, 1876, who continued as a supply for a year



ENGLISH LUTHERAN CHURCH.

and a half. The work of Rev. Seidel was largely a labor of love for he received very little salary and even less support of a spiritual nature. These were dark days but the faithful pastor regularly attended to his ministry which was not at all in vain. In 1877 Rev. A. J. Hartsock became pastor serving them about ten months in connection with the Salina church. He was followed in October, 1878, by Rev. A. B. Kirtland who served the New Cambria congregation and St. Paul's church in Walnut township, some eight miles to the south. He had many dark days in his school house ministrations, with small audiences and an indifferent people, but he continued faithfully sowing the seed for four years. Rev. S. P.

Harrington was called in November, 1882, remaining for a year, but was not able to make much progress. Then the congregation recalled Rev. Kirtland, in 1883, who at once began the agitation of erecting a building believing that could he get the people to doing something it would be the salvation of the church. He started the ball to rolling at once, purchased lots for a site and on the 17th of May the corner stone was laid for a substantial stone building 36 by 54 feet. Mr. S. P. Donmyer gave \$1,000 toward the building, and had the others given as liberally the church could have been furnished and dedicated without delay. However it was partly completed and used but with a distressing debt hanging over it. It remained for another pastor to finish the building. Rev. Kirtland was succeeded by Rev. A. J. Hartsock who supplied the church during 1887, and through the following year Prof. O. G. Klinger performed a similar service. Rev. R. B. Whitehill took charge in the latter part of 1888 who lived at Abilene and served the St. James church in Dickinson county in addition to this charge. The Sunday school up to this time had been a "union" affair. This was not thought to be conducive to Lutheran success, so the pastor set forth a movement to re-organize it, as a strictly Lutheran school. Although it made a little stir in the doing, the change was entirely effected. In 1891 Rev. J. B. Umberger was called. The following year a movement was inaugurated for the completion of the church. It had been standing since 1885, somewhat unfinished, and with a crushing debt of \$1,000. Rev. Lenker the Western Secretary of the Board of Church Extension was asked to come and talk German to the people and make a house to house canvass for the purpose of raising money for the day of dedication. Mr. Lenker persuaded Mr. Donmyer, who had given \$1,000 when the building was first erected, to give \$250, in addition, and so from others good help was obtained, and on the 17th of July, 1892, amid a magnificent wheat harvest, the building was dedicated. The dedicatory sermon was preached by Rev. S. B. Barnitz, and all indebtedness wiped out between the appeals of the two secretaries. Rev. Umberger was succeeded in September, 1894, by Rev. J. M. Long who remained until the fall of 1898. Rev. J. J. Chambers took charge in November the same year, serving the charge until 1903. During the latter's pastorate a comfortable parsonage of six rooms was purchased. It has a large lot 100 by 330 feet, is conveniently located and well appointed, with a small indebtedness of \$400 remaining on it. In December 1903 he was succeeded by Rev. J. F. Cressler who remained on the field until the 31st of October, 1906. The

church reported 75 communicant members in 1906, and property valued at \$4,500. In January, 1907, all remaining indebtedness was liquidated. This church for a while was known as the Donmyer church.

NEW CAMBRIA, ST. PAUL'S.

Among the good Lutherans who resided in Walnut Township, Saline county, was one Charles Shirar, in whose heart warmly burned the love of God, and being anxious for the good of his family, his own soul and the neighbors about him, urged upon the community the need of a church where the Word could be preached and the Holy Sacraments administered according to the gospel. At that time Rev. Charles Young was pastor of the Salina mission, and to him Mr. Shirar went with the request that he take up work



ST. PAUL'S (THE "OLD STONE CHURCH.")

in Walnut Township in addition to his regular work. This the mission board would not permit on account of the advanced age of Rev. Young, then in his sixty-ninth year, however he occasionally preached for them in a small school house to the southeast of where the church now stands. His ministrations were not without fruit and in the fall of 1874 the organization of St. Paul's Ev. Lutheran Church of Walnut Township, sometimes called "The Shirar church," was effected by Pastor Young, with the following eight

charter members: Charles and Lucinda Shirar, Riley Shirar, William Shirar, Samuel and Mattie Batdorff and George and Mary E. Bull. For three years Rev. Young supplied them with preaching once a month. The compensation was necessarily small. The records show that he received \$31.45 for the first year and \$96.00 for the third year. During the year 1878 Rev. A. J. Hartsock supplied the church, and that fall it was formally received into Kansas Synod. In October, 1878 Rev. A. B. Kirtland became pastor of the New Cambria charge and served St. Paul's church faithfully for twelve years, during which time the little church was greatly strengthened in membership and a church building erected. In 1883 a site was secured and plans adopted for the erection of a building 30 by 50 feet, to be constructed of stone. The corner stone was laid in May, and in August the structure was completed, at a cost of \$2,675, in cash and labor, and dedicated on the First of January, 1888, Rev. George D. Gotwald preaching the dedicatory sermon, when all indebtedness was provided for. This church never received any aid from either the Home Mission or the Church Extension Boards. It is a great monument to the fidelity of the pastor and the loyalty of the people who freely contributed of both their means and labor in making the end possible. Soon after came drouths and hard times which led many to remove from the county leaving the church very weak and greatly discouraged. Rev. Kirtland served this church in connection with that at New Cambria, although it was not united with it as a pastoral charge. In 1891 this charge was formally effected and Rev. J. B. Umberger was called as pastor, remaining two years. He was succeeded in May, 1894, by Rev. J. M. Long, who continued to serve them about three years. During the vacancy that followed they invited their old pastor Rev. Kirtland to supply them. On November 1st, 1898, Rev. J. J. Chambers took charge and remained with them as pastor for five years. In December, 1903, he was succeeded by Rev. J. F. Cressler, who remained until October 31, 1906. In its parochial report this church now (1906) reports 21 communicants, church property valued at \$2,000 with no indebtedness. It is still connected with the New Cambria church as a pastoral charge. In 1888 a Woman's Home and Foreign Missionary Society was organized which for a time flourished. It became extinct in 1895.

NORCATUR, ST. MARK'S.

The pioneer missionary work in the "Short Grass Country" along the southern branches of the Republican river in Decatur and Phillips counties, was done by Rev. J. W. Kimmel in the latter part of the Eighties. This indefatigable worker saw many opportunities, and had the church the men and the money with which to follow up the openings he found doubtless many more churches would have been founded in this part of the state. Having an occasion to perform a marriage ceremony in Norcaturn in February, 1888, he saw an opportunity there for a church and at once began to hold services, and on the 17th of June following he organized St. Mark's Ev. Lutheran church with twenty-six charter members. He laid plans at once for the erection of a church. Ground was immediately broken and the foundation put in for a building 28 by 40 feet, with a pulpit recess and a vestibule in the tower. The church was frame and was completed at a cost of \$1,600. The dedication took place on the 16th of December, and Secretary Barnitz preached the dedicatory sermon and made the appeal. On this occasion Dr.



ST. MARK'S CHURCH AND PARSONAGE.

Barnitz says in his report, "Another of the neat, handsome and inexpensive churches aided by the Board was dedicated yesterday. The entire debt save the loan from the Extension Board \$300 was provided for. "Oh for more money for Church Extension." The church was received into Kansas Synod that fall.

In 1897 this church bought a lot for a parsonage, and in the spring following, a one story parsonage, 24 by 24 feet, with an annex, was erected at a cost of \$600. During the previous year improvements were made on the church building costing \$300. This was all accomplished through the tireless activity of Rev. Jonas Freet, who turned the property over to the trustees free from debt. The loan to the Board of Church Extension has been returned in full. The succession of pastors were as follows: Rev. J. W. Kimmel, June to December, 1888; Rev. C. W. Maggart, supply, Dec., 1888 to April 1889; Rev. J. B. Umberger, Sept. 1889 to Jan. 1891; Rev. M. L. Kunkleman, a few months between 1891 and 1894; Rev. C. J. Ringer, supply, three months 1894; Rev. Jonas Freet, Oct. 1894 to Oct. 1898, and from May 1899 to July 1900; Rev. J. T. Miller, Sept. 1900 to Sept. 1904; Rev. M. F. Rinker, Feb. 1905, to Feb. 1, 1906; Rev. J. B. Grove is the present pastor taking charge Oct. 1, 1906. This church was connected at first with Trinity church at Oberlin as a pastoral charge and continued so until the practical abandonment of the church at Oberlin about 1892. In 1895 it was connected with Long Island as a pastorate. This made a hard charge to serve as one whole county lay between the two churches. The charge assumed self support during the pastorate of Rev. Miller. The church reports a membership of 43 and property to the value of \$2,500, with no indebtedness.

FIRST LUTHERAN CHURCH, OKLAHOMA CITY, OKLA.

The fact that the rich Territory of Oklahoma was filling up with thousands of people and as yet scarcely a single Lutheran church planted within its borders, led to a very spirited discussion at the convention of Kansas Synod in 1900. It was unanimously agreed that steps should be taken at once by the Advisory Board of Home Missions looking toward planting a church in some of its populous centers. Official attention was called to this promising South-land and our Boards of Home Mission and Church Extension were urged to aid in the work. The Advisory Board issued an appeal to the Kansas churches for funds to start the enterprise. On December 1st, 1901, the home Board commissioned Rev. R. H. Williams as missionary. The mission was styled by Kansas Synod as the First Twentieth Century Mission and the sum of \$300 was given for the support of its pastor by the Synod.

The first service was held in the Court House in the latter part

of December, and the church itself was organized there on the 12th of January, 1902, with the following charter members: Mr. and Mrs. Andrew Goodholm, Mr. and Mrs. George G. Sohlberg, Mr. and Mrs. John Wetzel, Mr. and Mrs. P. C. Kramer, Mr. and Mrs. J. H. Carlson, Mr. and Mrs. A. H. Clark, Mr. and Mrs. John Trout, John Forsberg, Mrs. Nettie Gates, J. F. Eyster, Mrs. R. H. Williams, F. C. Seeger and Mrs. Heyler. A constitution was adopted and the following officers were elected: Elders, John Forsberg and Andrew Goodholm; Deacons, Geo. G. Sohlberg, P. C. Kramer, F. C. Seeger and J. F. Eyster.

Services were held in the Court House until March, 1902. In the mean time negotiations were completed in January the same year for the purchase of a brick Campbellite church on Third street near Harvey street, for \$3,000 including all the furnishings. The Board of Church Extension aided in the purchase by granting a loan of \$1,000 for five years without interest, and by agreeing to pay the interest on a note for \$1,500 for three years. The property was repaired and refitted at a cost of \$800, and on the 6th of April



FIRST LUTHERAN CHURCH.

it was re-dedicated as the First Lutheran Church of Oklahoma City. The morning sermon was preached by President, Carl Swenson, D. D., of Bethany College, who spoke on the "Principles and Mission of the Lutheran Church." In the evening President F. D. Altman, D. D., of the Western Theological Seminary preached a strong discourse. The church is well appointed and fully adapted to our needs at present and well worth the price paid for it. After a pastorate of twenty months Rev. Williams resigned and was succeeded on the 1st of January, 1904 by Rev. William Kelley. The health of Rev. Kelley was not very good in his last charge and he was in hopes the Oklahoma climate would benefit him. In this hope he was disappointed. On the 25th of June, 1906 he passed away. On February 1st, 1907, Rev. Geo. Beiswanger the present pastor took charge. Kansas Synod is still assisting in its support, but its plan is to assume this burden itself at the close of the present year. In the brief period of less than four years this mission had 92 members, and while its growth has not been rapid it has been substantial. Its location however is not very desirable and the congregation is in hopes of being able to sell its present property and locate in a more desirable part of the city, and if this is done it is thought its growth will be more rapid. Recently a handsome Altar, Baptismal Font and Reading Desk were installed.

OTTAWA, ST. PAUL'S.

The county-seat of Franklin county had been regarded by the Synod as a fruitful place in which to plant a mission long before the work was actually accomplished. For twelve years it had been the place of residence of a retired minister, Rev. D. S. Altman who never ceased to plead for a church there. The town already had two Swedish churches, and as there were quite a number of Germans living there, the opportunities seemed more than ripe. It was visited by the Synodical Missionaries and by the new Western Secretary Rev. S. B. Barnitz, all of whom united in asking the Board of Home Missions to send a man into the field. In 1884 Secretary Clutz invited Rev. Samuel Henry of Mifflinburg, Penna., who was able to preach in both German and English, to become missionary at Ottawa. In the fall of 1884 he entered the work under the direction of the Home Board. At first, services were held in the Second Swedish Lutheran church, and later these were transferred to the First church. On the 5th of December he organized

the congregation as "The English-German Ev. Lutheran St. Paul's Church," the following comprising the charter membership: Wm. Altman, L. Altman, Mrs. Jane M. Altman (wife of Rev. D. S. Altman), Henry K. Muth, Minnie E. Muth, Amanda E. Eggers (wife of Rev. L. G. Eggers), F. G. Sehnert, Christian Sehnert, Geo. Wippert, Catharine B. Wippert, John Bohnet, Caroline Bohnet, S. P. Cameron, Mariah Cameron, G. W. Snyder, Mattie Snyder, Dr. Sallie Kleckner, J. W. Henry, Lizzie Henry, Albert Heidegger, Frank Miller, Emma Miller, Mary A. Esterly, Mary A. Ellinger, (wife of Rev.



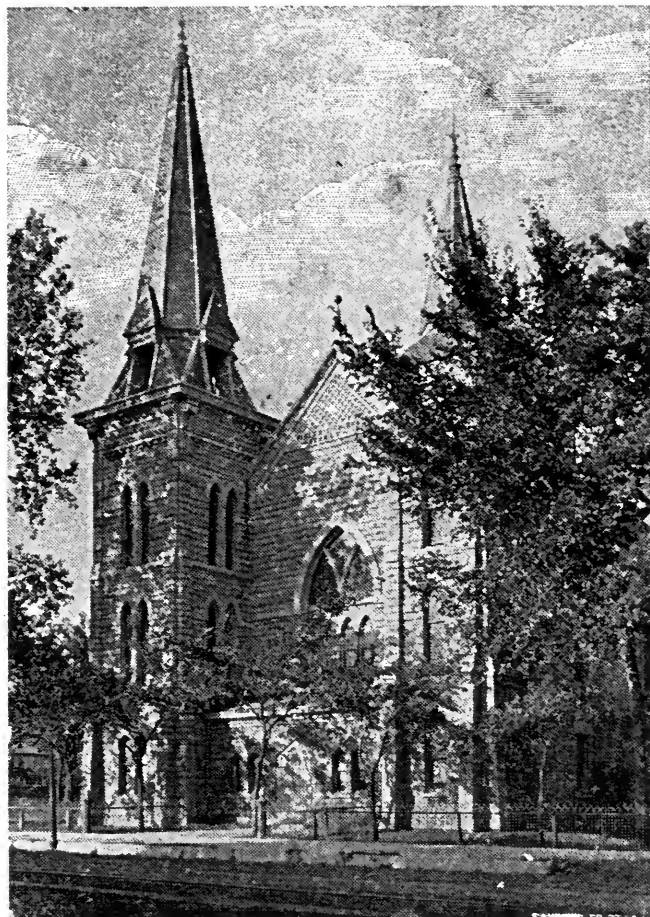
ST. PAUL'S CHURCH, (OLD.)

J. G. Ellinger), Mrs. T. Castle, George F. Lehr, Catharine Sleeder, and two catechumens, William and Caroline Bohnet.

This church soon after was received into Kansas Synod. Following up the advantages he had gained, Pastor Henry began to take steps for the erection of a building. The question of location became a serious one, as the congregation became divided on the site. The German portion, living mostly in the country favored a location in the western suburbs of the city. The residents of the

city felt that it was all important that the church should be in the central part. The differences were so marked that it seemed for a while the whole enterprise would fail, as there were differences also on the language question. Finally through the visit of some of the synodical brethren the site was agreed upon, lots purchased, and the foundation of the church was laid. The corner stone was laid on the 9th of August, 1885, Rev. M. F. Troxell, preaching the sermon. The plans adopted called for a frame building 24 by 40 feet, with a tower eight by eight and of proportionate height, the entire cost including the lots amounting to \$3,000. The Board of Church Extension gave a donation of \$110 and a loan of \$800. The church was finished and dedicated on the 4th of October, Rev. T. F. Dornblaser preaching the sermon. All bills with the exception of this loan were provided for at the dedication. A Woman's Home and Foreign Missionary Society was organized by Rev. Henry the same year. He resigned April 1st, 1886. Soon after this, dissatisfaction arose anew over the unfavorable location of the church. The Committee on Vacant Congregations at the Synod of 1886 reported, "It will be generally conceded that a mistake has been made with reference to the location of the Ottawa church." The president of Synod was directed to visit Ottawa and admonish the congregation to harmonize its differences and call a pastor. After a vacancy of over a year and the disintegration resulting therefrom, Rev. P. Ewald was commissioned missionary. He remained there only three months. On May 1st, 1887, Rev. W. C. Seidel took charge, preaching in both German and English, however remaining but one year. The work then was suspended and letters of dismissal were granted to the members which practically disbanded the organization.

In 1891 Rev. J. F. Scherer, while serving the church at Garnett, twenty-five miles south of Ottawa, determined to attempt the reviving and reorganizing of the church at Ottawa. This he was able to accomplish on the 28th of March, organizing it with 25 members as a strictly English church and retaining the name St. Paul. It was re-admitted into Synod that fall. It was served in connection with Garnett. Rev. Scherer resigned January 1st, 1892, and was succeeded in June following by Rev. J. N. Lentz, who also serving both points mentioned. During his pastorate the congregation succeeded in paying off the \$800 due the Board of Church Extension, the Board donating \$300. A property located on the northwest corner of Third and Elm streets was purchased for a parsonage, December 1st, 1894, at a cost of \$1,600. He resigned in June



ST. PAUL'S CHURCH, (NEW.)

1905 and in August following Rev. J. B. Umberger was called to the pastorate, serving it until September 1st, 1898. One month later he was succeeded by Rev. B. F. Pugh. The same year Ottawa was separated from Garnett as a pastorate.

The unfortunate location of the church in the suburbs of Ottawa

militated against any permanent success. The agitation for a removal was kept up continually until 1902, when it was decided to sell the parsonage and purchase lots for the central location of the church. Four lots were bought on Locust St. between 4th and 5th streets, and plans were about completed for the erecting of a new church, when the M. E. congregation deciding to build offered their church property to the Lutherans at the latter's own price. An offer of \$1,800 cash and the four lots on Locust street was made and accepted. The structure is centrally located and of imposing appearance. It is built of stone. The basement has a main Sunday School and two class rooms, besides library and furnace rooms. The auditorium has 480 sittings besides the gallery which will accommodate 150 more. The congregation then sold its old church for \$1,500. The last service in it was on September 28th, 1902, and on the first Sunday in October following, the congregation worshipped in its new home, but could only use the afternoon for service until the next year when the M. E. church was completed. About \$700 were spent in frescoing and repairs, the Church Extension Board coming to their help with a donation of \$100. The re-dedication took place on the 28th of June, 1903, when Rev. H. L. Yarger, D. D., preached the sermon and made the appeal. He succeeded so well in the appeal that \$800 were raised over the amount they were aiming at, which was set aside for a parsonage. This movement placed the Ottawa church on its feet, and with it there was ushered in an era of prosperity. The movement for a parsonage was followed up at once and the "chain letter scheme" was launched which added about \$1,000 to the parsonage fund. A good substantial parsonage of eight rooms with all modern conveniences was erected adjoining the church, costing \$2,400. This was ready for use in 1904. During 1906 all indebtedness was liquidated. While the church is still a mission it will soon assume self-support. Its present pastor is Rev. C. W. Sifford, D. D., who took charge October 1st, 1904. The church reports 60 communicants and property valued at \$12,000, a good Sunday school, young people's society, a strong missionary society, and a Ladies Aid society.

PEABODY, ST. PAUL'S.

The activity of Kansas Synod and its missionary president, Rev. S. P. Harrington, during the year 1876, resulted in the organization of what has become one of our best churches. During one of the

missionary journeys of Rev. Harrington, Peabody was visited, a preliminary canvass made, a Lutheran service held, and the place reported about ripe for organization. The commission of Rev. Harrington expiring about this time organization was deferred. Mr. David H. Bauslin, a theological student of Wittenberg Seminary, spent the summer of 1877 with his parents at Peabody. He began holding services every Sunday afternoon in the M. E. church, and soon had affairs in shape for organization. However, not as yet being licensed, he requested the President of Synod, Rev. T. F. Dornblaser, to complete the organization. The latter preached on Sunday August 4th, and on the 7th an organization with 24 charter members was effected in the Baptist church. Among the charter members were the following: Jacob Keller, J. Stewart, Miss M. F. Stewart, Geo. M. Miller, Margaret Miller, Philip Weidlein, H. S. Weidlein, Andrew Shank, Sarah Shank, Miss Hannah Hunt-



ST. PAUL'S CHURCH.

er, Jos. Bongart, Stephen Dardinger, C. H. Rahe and Eliza Rahe. A constitution was adopted, naming the church St. Paul's, officers elected, and a call extended to Mr. Bauslin to become pastor, notwithstanding he had one year yet in the seminary. Three weeks later the congregation was received into the Kansas Synod at its

convention at Salina. Mr. Bauslin served the congregation until his return to the seminary in the fall. Rev. R. B. Whitehill, having moved to Peabody, was engaged to supply the church, and soon after he was formally elected pastor. In the spring and summer of 1878 they erected a frame church 30 by 60 feet, costing \$2,650, and which was dedicated on the 15th of December, when all debt was provided for with a sufficient excess for the purchase of an organ.

Kansas Synod at its fall convention that year adopted the following resolution:

"Whereas, the Ev. Lutheran congregation of Peabody, during the first year of its existence, has in course of erection a new house of worship, without aid from the church at large, to the happy surprise of the members of this Synod, therefore,



ST. PAUL'S INTERIOR.

Resolved, that we are highly gratified with the progressive spirit exhibited by this congregation, and that we commend its zeal and self-reliance to all of our western missions."

After a lapse of about four years an obligation reverted to the church in the sum of \$925, which had been assumed by one of the members, but which he could not pay owing to financial reverses. In 1883 this had grown to \$1,200. The Board of Church Extension granted them a loan of \$300 and the balance was paid by the church. Rev. Whitehill resigned in 1880. After a vacancy of 21 months the Home Mission Board granted the church aid to the ex-

tent of \$300, and on the 16th of December, 1882, Rev. A. J. Hesson became pastor. Rev. Hesson served one year as pastor and nine months as a supply. In October, 1884, Rev. H. B. Belmer took charge. During his pastorate extensive repairs were made to the church, the building being lengthened 14 feet, the improvements all told costing \$1,800. The church was re-dedicated on the 24th of March when all indebtedness was provided for including the loan from the Church Extension Society. Interest in improvements continued to manifest itself, and in the following spring a commodious parsonage of eight rooms was erected costing \$2,000. Assistance from the Home Mission Board continued until 1886 when the church assumed self support. Rev. Belmer resigned in 1888 when the church reported 95 members. On the 16th of September, the same year, Rev. G. A. Bowers, D. D., took charge and for four and a half years served the congregation very acceptably. Mr. E. F. Trefz, a theological student, supplied the church during the summer of 1893. On the 1st of October Rev. S. S. Kauffman became pastor for a year and nine months. He was followed by Rev. R. H. Williams, as a supply, and finally as pastor, serving from 1895 to September 1, 1898. During the latter's pastorate a Moller pipe organ was installed costing \$1,000 and other improvements made costing \$500 more. In January, 1899, Rev. G. W. Amick became pastor, remaining two years. On June 1, 1902, Rev. C. N. Swihart took charge, resigning on Nov. 1, 1904. He was succeeded on January 1st by Rev. T. P. Skovgard, who remained



ST. PAUL'S PARSONAGE.

pastor for one year. In April, 1906, Rev. Geo. S. Murphy was called as pastor being the present incumbent.

The Peabody pastorate of late years has attained a reputation for benevolence which ranks as one of the very best in this Synod. At present the church has 155 members and property to the value of \$6,500.

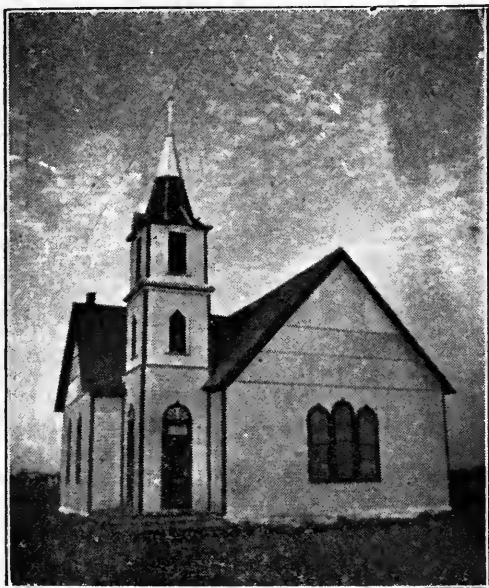
In 1885 a Woman's Missionary Society was organized which is one of the most liberal contributors in the Synod, reporting in 1906 31 members and \$137 contributions.

As this volume goes to press the St. Paul's congregation, having decided to build a new church are studying plans calling for a fine modern structure costing \$15,000.

PERTH, ST. JAMES.

This church had its origin in a letter written by Mr. Henry Jacobs of Perth to Rev. Dr. Joel Swartz, of Gettysburg, Pa., his former pastor, pleading for the planting of a Lutheran church at Perth. This letter was sent to the Home Mission and Church Extension Boards which culminated in arrangements for a visit to Perth by Secretary Lenker. The ripeness of the field was at once apparent. A canvass of the town and surrounding country was made resulting in the organization of St. James church, so called after the St. James church of Gettysburg, in the Perth school house, on the 6th of March, 1887, with the following charter members: Mr. and Mrs. H. H. Jacobs, Annie Jacobs, Mrs. Sallie Erhard, Mr. and Mrs. George Erhard, Mr. and Mrs. E. F. Mickley, Mr. and Mrs. Fritchman, Mr. and Mrs. Charles Mickley, Mr. and Mrs. Ezra Fuss, Mr. and Mrs. A. D. Spangler, Allen and Emory Jacobs, Wesley Mickley, Geo. W. Gelback, Samuel A. Shriner and H. S. Miller. Most of these good people had come from in and around Gettysburg. The new congregation was regularly admitted into Kansas Synod in the fall of 1887. Rev. J. G. M. Hursh at that time preaching at Portland, a point eighteen miles southeast of Perth, was invited to give them a visit, resulting in his being called as pastor in April following. The services were held at first in the school house where the new pastor organized a Sunday school. In September the same year he was commissioned by the Home Board as missionary, serving Wellington, Perth and Trinity church at Portland. On All Saint's Day Secretary Lenker again visited Perth, this time to inspire the congregation to go ahead and build a church. All fell

in with his proposition to proceed at once to build. The same day they assembled on the lot, which had already been obtained, and broke ground. Plans were adopted calling for a frame building with an auditorium 30 by 40 feet, a class room 12 by 24 feet, and a tower 8 feet square. Willing hands made light work. The stone was secured free, and it was hauled and put into the foundation with labor all donated. Indeed the labor of erecting the entire structure was donated with the single exception of the building of the chimney. The cost of the church all told amounted to \$1,800, of which the Church Extension Board donated \$200 and loaned \$300. The building was dedicated on the 28th of April, 1890, some



ST. JAMES' CHURCH.

time after it was built. Rev. J. A. Clutz, D. D., President of Midland College, preached the sermon. Rev. Hursh was present at the dedication although he had resigned the church some time prior to give his whole time to Wellington. On February 1, 1889, Rev. Jacob Schauer became pastor and served the church till June, 1890. He was followed by Rev. A. H. Burk, who was pastor from Octo-

ber till the following March. Later he supplied the church in the latter part of 1891 and the fore part of 1892. Owing to the inability of either the Wellington or the Perth congregations to support a pastor the two congregations decided for a time at least to unite in calling a pastor and co-operate with the Home Mission Board in sustaining the same. Under this arrangement Rev. R. B. Whitehill served them as pastor from May, 1892 to May, 1894. On the 1st of October the same year Rev. B. F. Pugh took charge serving the two congregations till April 1st, 1898. On July 1st, Rev. E. E. Stauffer became pastor of the two churches continuing until June 1, 1901, when it was deemed best that each congregation, with assistance from the Mission Board, secure a pastor for itself. On August 1, the St. James church called Rev. W. A. Livers. During most of its history this church received more or less aid from the Mission Board but on the 1st of August, 1902, it became self-sustaining. In the fall and winter of 1901-2 the members and pastor united in building a comfortable six room parsonage on two large lots donated by Mr. Emanuel Wynn. After a ministry of two years Rev. Livers resigned and was succeeded on the 1st of November, 1903 by Rev. J. J. Chambers who served the church until April 1, 1907. The church at present has a membership of 77 and property to the value of about \$3,000. At the present writing, (1907) the congregation is remodeling its building. In 1889 a Woman's Missionary Society was organized, and is still in fine working condition.

SALINA, ST. JOHN'S.

Rev. Charles Young, after doing efficient pioneer work in the Synod of Northern Illinois at Dixon and various points in Stephenson county there, came to Kansas in 1872, broken in health, and settled on a farm near Salina. Not content with farm life while mission fields lay about him which ought to be occupied, he applied to the Home Board for aid in establishing a mission in the young and growing town of Salina. In the Spring of 1873 he was commissioned, the Board allowing him \$300 the first year. He set himself to the work at once and on the 30th of March organized St. John's Ev. Lutheran church with the following charter members: T. F. Garver, Mrs. T. F. Garver, R. H. Dihle, Mrs. Joanna Dihle, B. B. Stimmel, Mrs. M. Stimmel, Jacob L. Gebhart, Mrs. Julia Gebhart, Mrs. Elizabeth Young, Josie Young, C. W. Tressin,

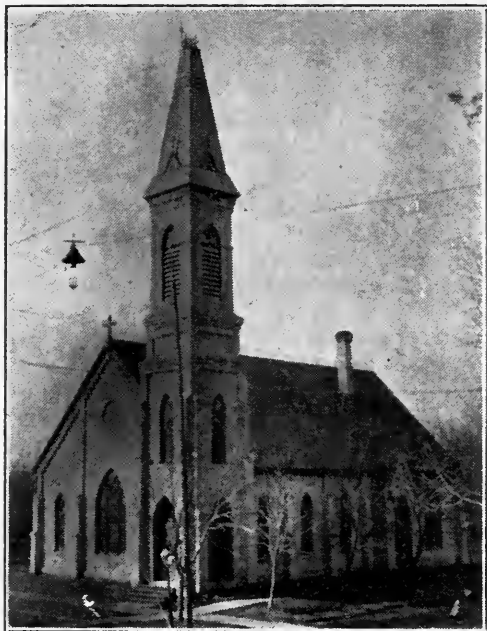
Mrs. Minnie Tressin, and Miss Ida Tressin. Rev. Young at this time was also preaching at New Cambria six miles east, on the newly constructed Kansas Pacific railroad. Here in April he organized a church which with the Salina church constituted a pastoral charge. In 1874 they purchased a small M. E. church 24 by



ST. JOHN'S CHURCH, (OLD.)

35 feet in dimensions, with appointments intact, paying \$800 for it. The same building is still standing and is used by the colored M. E. church. They spent \$200 more in repairs. This afforded the church a home of its own, however humble, and soon better days began to dawn upon the mission. On account of the infirmities of old age, being seventy-two years, Rev. Young resigned May 1st, 1876. For about fifteen months succeeding, the church was supplied by Rev. W. C. Seidel. On the 1st of August, 1877, Rev. A. J. Hartsock was commissioned missionary, the Board appropriating \$300 per year. The new pastor threw his whole soul into the task of building up his church. He soon had the little church filled with people. In less than two years he had added 100 new members to his "Little mission 'round the corner" as he loved to call it. Sometime in 1879 a parsonage was built which was used for a season and later was sold. Soon it became necessary that a new church be erected, but where to get the money was a problem, for the country was new and the people were passing through seasons of drouth which made it almost impossible to raise money locally. Under his inspiring cry, "God helps those who help themselves," he set himself to the task. "We must have a church or die," he wrote to the Lutheran Observer, in 1879. The General Synod met

at Wooster, Ohio, that year, and it authorized the Brooklyn, N. Y., and Salina, Kans., missions to appeal to the church at large for funds for the erection of buildings. Rev. Hartsock acted promptly and immediately laid his plan before the Sunday schools of the church through the columns of the church papers, proposing that they, the scholars, buy the brick for the new church. He had about 50,000 red paper bricks printed which he sold for ten cents each. The church papers during 1879 and 1880 were full of accounts of the sale of bricks for the Salina church. The plan was new and took well and money flowed in from every quarter. This congregation and pastor suddenly became widely known all over the church. When the enterprise lagged the indefatigable pastor, leaving his field in the hands of a resident minister, would make his round of the synods in the East, visiting Sunday schools en-route, always with his one cry, "Buy my bricks." It was a spectacular erecting of a church indeed. On these trips he scattered



ST. JOHN'S CHURCH, (NEW.)

30,000 bricks. He labored incessantly day after day until it is safe to say that one-half of the children of the Sunday schools of the General Synod had invested a dime in Salina bricks.

In the spring of 1880 two well located lots were purchased and deeded to the Board of Church Extension, the purchase price being \$600. Brick was contracted for and plans adopted for the erection of a building but the work was not begun until the following year. The corner stone was laid on June 18, 1881. Up to that time the splendid sum of \$6,591 had been collected, largely by the sale of the red bricks, and given to the congregation by the



ST. JOHN'S PARSONAGE.

Church Extension Board as a donation. The dedication took place on the 10th of December, 1881. Dr. Conrad was to have preached the sermon, but he failed to arrive, and the pastor was obliged to preach it himself. Revs. Charles Young, M. Stolpe and A. B. Kirtland, were present during the day and assisted the pastor. As there was no debt to lift there was no plea for money.

The building is a Gothic structure of native brick, 43 by 75 feet, with a handsome tower 90 feet high and bell porch, vestibule, organ loft, and a Sunday school room 20 by 40 feet off from the auditorium and connected with sliding doors. The ceiling is in the form of a canopy neatly and tastily finished. The floor is in-

clined and seated with elegant pews in amphitheater style, accommodating about 400 people. A one manual pipe organ was installed, the first placed in a Lutheran church in Kansas. This was planned and built in Salina, and was probably the first pipe organ made in Kansas. The entire cost of the structure was \$10,000, a monument to the tireless energy of the pastor.

Rev. Hartsock resigned October, 1882, and was succeeded soon after by Rev. A. J. Kissell, who remained as pastor of the mission until March, 1885. In July that year Rev. George D. Gotwald was called. During his pastorate the church assumed self support. In April, 1889, Rev. C. W. Maggart became pastor. During the latter's pastorate an eight room parsonage was erected. In May, 1892, Rev. L. C. Routzahn became pastor, remaining one year. From December, 1893, to April, 1898, Rev. H. M. Oberholtzer was in charge. On July 1st, 1898, Rev. J. A. McCulloch was called remaining over two years. On the 1st of December, 1900, Rev. C. E. Wirick took charge, remaining until June, 1906. Early in the latter's pastorate the church was repaired and renewed at a cost of \$600. The old parsonage again having been sold, in 1902 a lot was purchased adjoining the church on the south on which during the year following a commodious parsonage was erected, having ten rooms, with modern conveniences, gas, bath and furnace, and at a cost of \$3,200. In 1882 a Woman's Home and Foreign Missionary Society was organized which is a prominent agency for good in the congregation to this day. The church is well equipped with a fine Aid Society and is one of the best in the Synod. During the pastorate of Rev. Gotwald a Young People's Society existed, which, though short lived, left as a monument of their interest and zeal a beautiful white marble baptismal font. During the same pastorate a fine bell was installed and entirely paid for. These monuments of the labors of this now sainted pastor still remain, after the lapse of over twenty years, one serving as a means of grace and the other still calling the people to the place where the means of grace are dispensed. Rev. H. A. Ott, D. D., became pastor on the 1st of February, 1907. At present the church reports 250 communicants, with no indebtedness and properties valued at \$15,000. Recently an electric motor for the organ was installed.

ST. JOSEPH, MO., FIRST ENGLISH LUTHERAN.

The effort to organize a church of the General Synod in St. Joseph, Mo., dates back to the days when Rev. David Earhart was preaching in his great circuit of fully one hundred miles in Doniphan and Brown counties along the Nebraska line and in Vinland in Douglass county south of Lawrence. On June second, 1866, he crossed the Missouri river paying the rising town of St. Joseph a visit. He found a few Lutheran families in and around the city and preached the gospel to them for the first time on June 3d, 1866. He visited the "long-scattered membership" again on July 15th and entered into an agreement to preach for them every two weeks on the Lord's Day. On September 23d, "Christ's Ev. Lutheran church" was organized with fifteen charter members. Anders Nelson was elected Elder and O. O. Stinson, an Elder emeritus of the present church, was elected Deacon. The Holy Communion was administered for the first time to nine sheep of the little flock on November 4th, 1866. The Rev. Mr. Earhart writes, "It was administered with feelings of much gratitude to God for His goodness." After preaching in the old court house in St. Joseph for about two years, for want of a building the services were transferred to Oak Hill school house a short distance from the city. Most of the members lived close to this school house. This was a fatal mistake. Continuance of the organization in St. Joseph would have insured a strong church in due season. On March 27th, 1870, Rev. Earhart administered the Lord's Supper, commended the church to the Grace of God, and resigned. The little company disbanded. Its members, a majority of whom were Scandinavians, were served from time to time by a pastor of their own nationality. No one deplored the failure more than Rev. Charles Martin who, in the year 1866, had founded "The Young Ladies' Institute" of St. Joseph, and who had hoped for a church home for his family and his school.

Nothing further was attempted for almost twenty-five years. After the founding of Midland College at Atchison the need of a church became more imperative. The college people aided in laying the matter before the Mission Board. Rev. Edward F. Trefz was commissioned missionary June 1st, 1894. He entered upon his work with an energy and devotion which insured success. The Unitarian church was rented and services held in it for three months. On August 26th the First English Ev. Lutheran church was organized with fifty-seven charter members. Rev. Charles

Martin, M. D., presided at the meeting. Peter Stinson acted as Secretary. Rev. J. A. Clutz, D. D., President of Midland College, made a short address and assisted in the organization. A constitution was adopted to which the following names were inscribed as charter members: Rev. Charles Martin, M. D., Pastor Emeritus,



FIRST ENGLISH LUTHERAN CHURCH.

Mrs. E. T. Nelson, Mr. George Nelson, Miss Lenore Nelson, Miss Cora Nelson, Miss Pearl Nelson, Mrs. M. O. Plowman, Mrs. Catharine Cox, Miss Rena Nelson, Mr. Newton Nelson, Mr. Thomas Nelson, Mr. Orion Nelson, Mr. Fred Weddle, Mrs. Fred Weddle, Miss Ella Weddle, Miss Lottie Weddle, Mrs. Chas. Spalsburg, Mr. Fred Weddle, Jr., Mr. Peter Weddle, Mr. Harry Weddle, Mr. Wallie Weddle, Mr. O. O. Stinson, Mrs. O. O. Stinson, Mr. Peter D. Stinson, Mrs. R. E. Henderson, Mrs. H. C. Varner, Mrs. Frank Hanna, Miss Eudora Martin, Miss Christine Johnson, Mrs. Clara B. Kelley,

Mrs. Sarah E. Peters, Mr. J. M. Priest, Mrs. J. M. Priest, Mrs. Clara Hillix, Miss Lulu Senter, Mr. Karl Fiedler, Mrs. Karl Fiedler, Mr. Henry Marquard, Jr., Mr. H. J. Tritchler, Mrs. Gotfried Zunkle, Mrs. John Nelson, Mr. Hans Holms, Mrs. Hans Holms, Mrs. J. M. Hague, Miss M. Hendolite, Miss Hannah Thompson, Miss Addie Thompson, Mrs. A. M. Spencer, Mr. Julius Trefz, Miss Emma Trefz, Mrs. Elsie Marnell, Mrs. W. L. Eshelman, Miss Allie Spencer, Miss Mamie Spencer, Mr. Josiah Cobaugh, Mrs. Josiah Cobaugh, Mrs. Robert Schatz, Mrs. Leontine Johnson.

On the 1st of September the congregation moved into the Y. M. C. A. building and continued to worship there for a little more than a year, paying a rental of forty dollars per month. The congregation was received into the Kansas Synod in October. Shortly after its organization the congregation began to arrange for the building of a church home. A lot was purchased March 7th, 1895. Plans were adopted for the erection of a brick structure two stories high with a corner tower. The corner stone was laid on Wednesday, September 25th, 1895. Rev. W. F. Rentz of Atchison had charge of the ceremony. The first service was held in the basement of the new church December 15th, 1895. The congregation worshipped in the auditorium for the first time February 2nd, 1896. The common service was introduced and rendered. The formal dedication took place on November 15th, 1896. Rev. J. A. Clutz, D. D., preached the sermon. Rev. H. L. Yarger, D. D., made the appeal for money, and \$4,000 were raised that day. The King's Daughters Circle subscribed \$1,000 dollars in addition to the \$1,000 previously contributed. \$500 were contributed by the church at Moray, Kansas. The Board of Church Extension loaned \$3,000. The building cost \$7,000, is constructed of pressed brick and finished in polished oak with furniture to match. Among the appointments of the church are numerous memorials, among the most beautiful being the large west window and the altar, gifts of Mrs. E. T. Nelson and children who have done so much for the church.

Rev. Trefz resigned August 2nd, 1898. He was succeeded by Rev. H. F. Schale who remained until September 1st, 1899. Rev. Millard J. Troxell, D. D., became pastor November 15th, 1899.

In 1900 extensive improvements were made in the Sunday school room. Rev. S. B. Barnitz, D. D., assisted in the re-opening services in August of that year. In 1903 a fine pipe organ was installed and the church renewed and frescoed throughout. On August 1st, 1904, the call of Midland College for a President removed from the church the pastor. Rev. Benjamin R. Lantz, the present

pastor, entered upon his work November 6th, 1904. A W. H. and F. M. society and mission band were organized in 1905. The last interest bearing note was canceled in March, 1906. The church reports 260 members and property valued at \$15,000 on which remains an indebtedness of \$3,000 to the Board of Church Extension.

SEDALIA, MO., TRINITY.

The planting of an English Lutheran church in Sedalia was due largely to the interest of Messrs A. F. Dressel, M. D., J. F. Geischen, and H. H. Kroencke, who laid the matter earnestly before the western representatives of our Missionary Boards. After a careful canvass of the place Rev. C. T. McDaniel, of St. Louis, Mo., was invited to consummate the organization. A meeting to this end was duly advertised to take place in the parlors of the Baptist church on the 28th of November, 1894, when the Trinity Ev. Lutheran church was organized, a constitution and by-laws



TRINITY CHURCH.

adopted, with the following enrollment as charter members: Mr. and Mrs. Fred Luecking, J. F. Geischen, Mr. and Mrs. H. H. Kroencke, Mr. and Mrs. Dr. A. F. Dresel, Mrs. F. Buske, and J. H. Meyer. To these names were added a little later, Catharine L. and Bettie E. Bremer and A. Dexheimer. Messrs Luecking and Kroencke were elected Elders and Geischen, Meyer, Dexheimer and Dresel were elected as Deacons. A Sunday school was organized on the 17th of February following, with Dr. Dresel as Superintendent. After advising with the Home Mission Board a call was extended to Rev. John F. Seibert, who took charge of the mission on



TRINITY PARSONAGE.

the 1st of July. The first services and Sunday school were held in the Advent church, a small frame building on the corner of Tenth street and Missouri avenue. Rev. Seibert was formally installed on the 21st of July by Rev. F. D. Altman and Rev. H. L. Yarger. At first the congregation thought to hold its connection with the Synod of Central Illinois, but owing to the near proximity of Kansas Synod it united with the latter in October, 1895. A central lot was purchased on the corner of Tenth street and Osage avenue for \$3,300, on which stood a good two-story ten-room frame house well adapted for a parsonage. The house was moved to the inside of the lot, and in the following spring ground was broken for the chapel and the foundation put in. The corner-stone was laid on the 12th of July, 1896, when the presence of Drs. Barnitz and Yarger added greatly to the joy and success of the occasion. Work

was pushed forward on the building until its completion and dedication on the 29th of November. Rev. M. Rhodes, D. D., preached in the morning and Rev. J. M. Cromer in the evening, Rev. H. L. Yarger making the appeal for funds. Good subscriptions and cash were taken aggregating \$1,636. The chapel is about 38 by 65 feet, with tower on the corner, faced with pressed brick, with seating room for 250 people. The windows are all memorial, the furniture is of solid oak, and the walls and ceiling frescoed to match. The entire cost of the building and appointments was \$3,000. The cost of the moving of the house and repairs was \$700. This made the total expenditures \$7,000. While the Home Mission Board aided in the support of the pastor the Board of Church Extension came to their help with a donation of \$300 and a loan of \$2,000. In the summer of 1899 an addition was built to the chapel for the prayer meetings and the primary department of the Sunday school at a cost of \$325, which was all provided for before the day of the opening, December 3d, 1899, when Dr. Yarger preached the sermon. Owing to ill health and over work, Rev. Seibert resigned on the 1st of November, 1900, after a very successful pastorate, his little band of a dozen charter members having grown to 96, and in addition to this his congregation were worshipping in a comfortable chapel of their own and the pastor was nicely housed in a commodious parsonage, although there remained a debt on the property as a whole of \$3,355. On January 1st, 1901, Rev. J. C. Jacoby, D. D., became pastor serving the congregation until November 1st, 1904. He was succeeded in April by Rev. S. M. Leshner, the present pastor. A Ladies' Aid Society was organized on the 2nd of August, 1895, and a Luther League on December 4th of the same year. According to its last parochial report the church has 70 members, and property valued at \$8,000, with \$2,700 indebtedness. The church is still a mission.

ST. LOUIS, MO., ST. MARK'S.

The first steps looking toward establishing a mission of the General Synod at St. Louis were taken in May and June, 1865, when Rev. Morris Officer, Secretary of the Home Mission Society, visited the place, made a canvass of the city, and tried in vain to secure a place in which to hold services. In 1866 he visited St. Louis but did not remain long as the cholera was prevalent along the wharf. In February, 1867, he returned and after spending a week canvass-

ing the city called a meeting at the home of Col. H. C. Creveling, 1425 Lucas Place, on the 6th of March. On account of a violent snow storm but few were present but they decided to proceed to organize and submit their action to the absent ones for their signature. Rev. Officer presided, and Mr. J. A. J. Schultz acted as secretary. There were present Geo. W. Berry, Mrs. Ann M. Berry, Mrs. H. Creveling, William D. Gantzhorn, Miss Mary Gantzhorn, J. A. J. Schultz and Mrs. Mary E. Schultz, and subsequently the following names were signed to the proceedings: Louis Gantzhorn, Clara Gantzhorn, R. R. Honeyman, Elizabeth Honeyman, Simon Durst, John Miller, Geo. L. Fell and Emily B. Fell. On Tuesday, May 14th at the home of Mr. Schultz a congregational meeting was held with Mr. Officer present when a constitution was adopted and half of the officers were elected, as follows: Elder, Mr. J. A. J. Schultz; Deacon, Geo. L. Fell, and Trustees, Louis Gantzhorn and R. R. Honeyman. On the 20th following twenty united by letter, and two by confirmation. The sum of \$1,240 was subscribed toward the purchase of a lot and the erection of a church building.

Rev. S. W. Harkey, D. D., took charge as pastor the First of October and began holding regular services in a hall on Tenth and Carr streets, organizing a Sunday school at once with the following officers: Superintendent, Jas. Garnett; Asst. Superintendent, G. W. Berry; Secretary, N. Brown; Treasurer, J. A. J. Schultz; Librarian, E. D. Flora. At a subsequent meeting Mr. G. W. Berry was elected (additional) Elder, James Garnett and J. J. Conklin, Deacons, and D. C. Siegrist, Trustee.

In the spring of 1868 Dr. Harkey raised in cash and subscriptions in the East \$1,874, and this encouraged the Church Council to purchase a site for a church, located at the corner of Wash street and Elliot avenue, costing \$4,600. On the 1st of July the church was incorporated, and in August plans for a building were adopted. Messrs Schultz, Berry and Garnett were appointed a building committee. The corner stone was laid on the 6th of September. In February the following year they began to worship in the Lecture Room of the new structure, renting the pews for income.

The church was a mission under the auspices of the Maryland Synod. In October, 1869, Dr. Harkey resigned, and was succeeded by Rev. Prof. J. B. Corbett, who was installed in February following, Rev. J. B. Helwig, D. D., and Rev. G. A. Bowers officiating. The Ev. Lutheran Synod of Kansas and adjacent states having

been organized the congregation decided to withdraw from the Synod of Central Illinois at a meeting held February 2nd, and in October it was enrolled in the new western Synod. Prof. Corbett was succeeded in 1871 by Rev. M. Rhodes, who found a congregation of about thirty members, none of whom were property owners, and with a debt of about \$12,000 running at 10 per cent. on the property. He at once set himself to work at completing the church main room, which was accomplished at a cost of \$3,500. In the fall of 1872 the congregation at its request was again enrolled in the Synod of Central Illinois. This ended its relation to Kansas Synod. Later Dr. Rhodes sold the old church for \$7,250 and erected the present St. Mark's, at Cardinal and Bell avenues, at a total cost of \$65,000, including a debt of \$32,000, every dollar of which as the years went by was paid by annual Easter Offerings.

TOPEKA, FIRST. EV. LUTHERAN.

The church at Topeka is one of the churches organized before the founding of Kansas Synod. Among the Lutherans residing in the city was Rev. J. B. McAfee who had it in his heart to organize a church there ever since the close of the Civil War. He opened correspondence with Rev. Morris Officer the secretary of the old Home Mission Society inviting him to Topeka. This resulted in the latter making a trip through the West in 1866 when he visited among other Kansas points the Capital City, with no other results than gathering information. In March the following year he again came to Kansas this time organizing Lutheran missions, the first to be organized in Kansas under the direct agency of the Society; one at Lawrence and one at Topeka. The Topeka organization was effected on April 7th in the Executive office of the Governor of Kansas, at 427-9 Kansas avenue, Rev. McAfee at that time being the Private Secretary to Governor Crawford. The charter members were Rev. and Mrs. J. B. McAfee, Mr. and Mrs. John Guthrie, Mr. and Mrs. C. H. Ellison, Hugo Kullah, Mr. and Mrs. A. P. Benson, A. S. Holmburg, John Ruble, Mary Ruble, John Lind, Charles Moser and Charles Smith. Officers were elected and steps taken toward securing a house of worship. To encourage them Rev. Officer pledged his society for \$100 toward the purchase of a lot and \$2,000 toward the erection of a church. Rev. A. J. Hesson was chosen pastor arriving August 15th, and for the year following

served the congregation in connection with that at Lawrence as a pastoral charge under commission of the Home Mission Society. The first services were held in the Methodist church, the preaching being of a union nature, the two pastors alternating in holding services. On January 28th the services were transferred to the Germania Hall located on lower Kansas Ave. Soon after the organization three lots were purchased for \$500, located on Topeka avenue,



FIRST CHURCH, (OLD.)

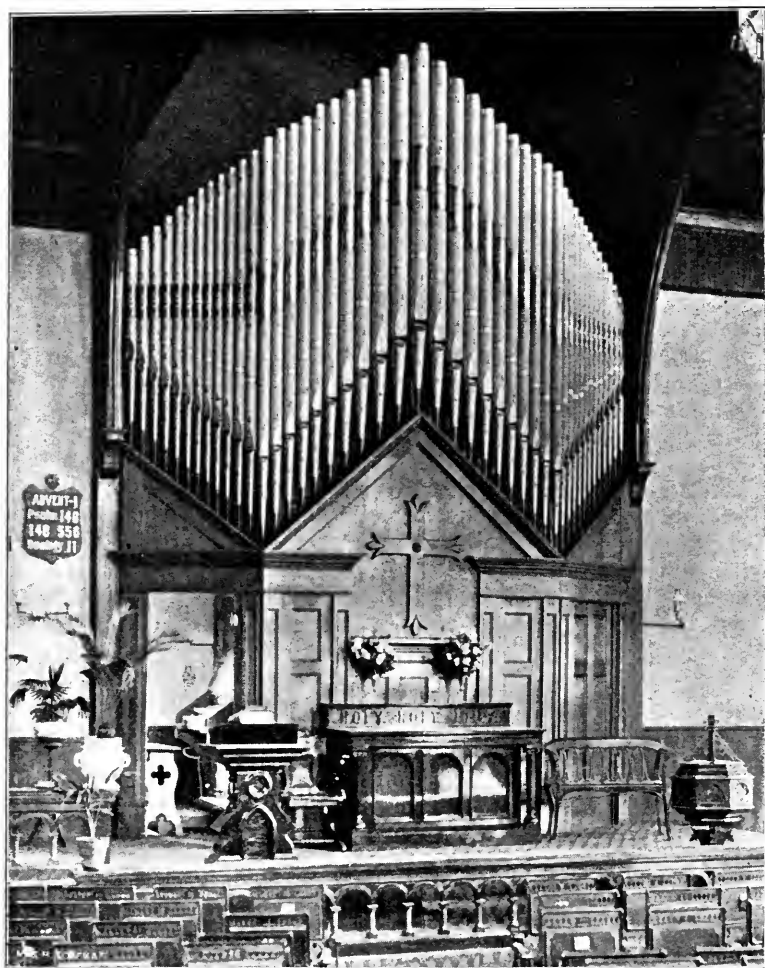
between Fifth and Sixth streets, by Rev. McAfee, and presented by him to the congregation. In the winter plans were adopted for a frame church 25 by 40 feet and to cost \$3,500. The Home Mission Society gave \$2,100 toward this, which had been raised by the West Pennsylvania Synod, and the balance was provided by the congregation. The building was dedicated on the 21st of June, 1868, Rev. Levi Sternberg preaching the sermon from I. Tim. 3:15 "The church of the living God, the pillar and ground of truth." Rev. S. P. Harrington and Rev. J. B. McAfee were present assisting the pastor. The building was a plain Gothic chapel boarded and battened up and down, with a small cupola upon the roof. It was seated with pine painted pews, with walnut arms. On the day of dedication a Sunday school was organized with D. W. Nellis as



FIRST CHURCH, (NEW.) -

Superintendent and Mr. A. P. Benson as librarian. Topeka at that time had 6,000 population and it was thought that the pastor ought to give his entire time to this point, instead of dividing it between this city and Lawrence. The division was made the following year. In this church Kansas Synod was organized on the 5th of November, 1868. Rev. Hesson resigned August 31, 1871, at which time the church reported a membership of 46. In April, 1872, Rev. B. F. Alleman became pastor who remained seven months. For the next eight years the church was without a pastor, during which time the pulpit was supplied irregularly and a Sunday school maintained, and although the membership was augmented now and then

it dwindled down to 22 and presented a rather forlorn hope. Upon the return to Topeka from Leavenworth of Rev. McAfee in December, 1879, after an absence of seven years, he set himself to the task of resuscitating the sleeping church and agitated the calling of a pastor. Rev. T. F. Dornblaser, then Traveling Missionary of Kansas Synod, had visited Topeka at various times with the same thought, at one time remaining for three months on the ground. When the Synod met at Lawrence in 1879 Rev. McAfee and Mr. Lewis P. Firey of Topeka, requested that it endorse an application from Topeka for missionary aid from the Board of Home Missions. This was done and Rev. T. F. Dornblaser was commissioned missionary at Topeka the Board appropriating \$500 a year toward his salary and the congregation \$300 more. On February 1st, of the following year, he entered upon the work. One of the first movements was the erection of a small 6 room parsonage on the north lot of the church property, at a cost of \$800. In 1884 the pastor began the agitation looking for a better church home. Early that year their property was sold for \$4,500 and the present site at the corner of Fifth and Harrison streets was purchased for the same sum. Later the eastern half was sold for \$2,200 which gave the congregation a nest egg for its new building. The Board of Church Extension loaned them \$5,000. The plans called for a brick veneer building, the auditorium of which was 48 by 60 feet and a lecture room 26 by 48 feet, with two other entrances making the outside dimensions 65 by 90 feet. The structure was to be Gothic with a mixture of the Romansque. Rev. J. B. McAfee, L. P. Firey, H. C. Brown, C. K. Felton, F. S. Stumbaugh and Elias Shull were the building committee. The cost was a little over \$16,000. The corner-stone was laid on the 15th of June, 1884, and on the 30th of November the building was dedicated, Kansas Synod meeting in it at that time. Rev. F. W. Conrad, D. D., preached the sermon, from Isa. 2:3. In February, 1888 the congregation assumed self-support. Rev. Dornblaser resigned on the 1st of June, 1890, and in August following he was succeeded by Rev. F. M. Porch who remained a little over four years. During the latter's pastorate internal dissension greatly weakened the church. On the 1st of May, 1895, Rev. A. E. Wagner became pastor, the Home Mission Board again coming to the help of the church, appropriating \$300 per year for the support of the pastor. This continued for four years with decreasing amounts. Rev. Wagner resigned in February, 1900. He was succeeded in the following June by Rev. H. A. Ott, then of Quincy, Ills. During the pastorate of Dr. Ott of nearly seven



FIRST CHURCH, ORGAN AND CHANCEL.

years over \$3,000 was expended in overhauling, repairing and re-roofing the church. An elegant two manual pipe organ was installed at a cost of \$1,200, two new furnaces, a piano, a beautiful altar,

baptismal font, and fine chancel railings, new carpets, wall decoration, etc., making the interior rank with the very finest of the Kansas Synod churches. In 1881 a W. H. & F. M. S. was organized which has always been a great help to the church and at present is one of the most efficient in the Synod. Dr. Ott resigned February 1st, 1907. The church has 203 communicant members and property valued at \$16,000. In July Rev. W. W. Horn was called to take charge October 1, 1907.

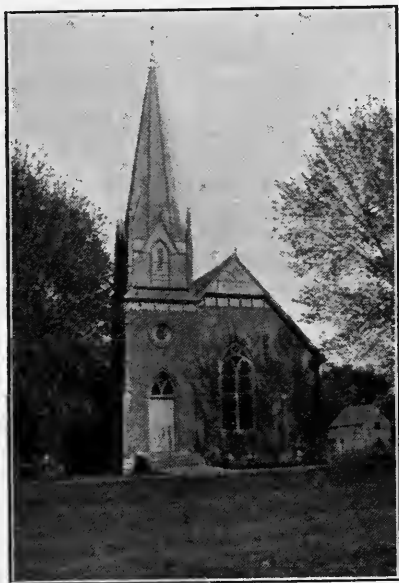
TOPEKA, FIRST SWEDISH LUTHERAN.

The First Swedish Ev. Lutheran church of Topeka was organized in 1870, some of the members coming out of the English Lutheran church. In the fall of the same year it was received into the Kansas Synod while Rev. C. J. Sheleen was pastor. The church remained in this Synod until 1873, when it called a pastor who belonged to the Augustana Synod. This brother persuaded the congregation to withdraw from the Kansas Synod and unite with the Augustana Synod. As the church had received considerable help from General Synod people in Topeka in securing a church home, the transfer was resisted until some satisfactory settlement or return of money was made. This made the separation rather an unpleasant one as the settlement was not made or satisfactory explanation offered. The church united with the Augustana Synod in 1872.

VALLEY FALLS, ST. PAUL'S.

Were it not for a succession of re-organizations, the St. Paul's church of Valley Falls would enjoy the positive distinction of being the first permanent Lutheran church established on Kansas soil. Some do view it to be such notwithstanding the long periods when no Lutheran services were held in that village and no pretensions made toward maintaining a church there. The town does however have the honor of possessing, still standing, the oldest Lutheran church building west of the Missouri river. The first organization at Valley Falls, then Grasshopper Falls, was effected on the 14th of June, 1857, by Rev. J. B. McAfee, a full account of which is found in the sketch of the pioneer work and workers in the opening chapters of this volume. Rev. McAfee served this

church in connection with one at Crooked Creek, one at Pardee, and one at Monrovia, preaching at two of them every other Sunday. When the civil war broke out he became very anxious to enlist, finally resigning his field and entering the army in the summer of 1862. It was the rule of Rev. McAfee not to accept any compensation for his services as pastor or preacher. At one time he refused a purse of \$50 which had been collected for him. The result



ST. PAUL'S CHURCH.

of this policy very naturally was to cripple the charge when it called a pastor who devoted his entire time to preaching the gospel rather than sharing it with farming. This was evident soon after, when the congregation at Grasshopper Falls sold some of its property to pay the pastor's salary. In June, 1864, Rev. S. P. Harrington began holding an occasional service in the little walnut church erected with much personal toil by Father McAfee. In his church record at that time he says there were only five members residing there, and this seemed so small a number that it was not regarded as an organization. However in 1866 there came a number of sub-

stantial Lutheran families from Illinois, who wanted regular stated services. Rev. Harrington was then serving the Monrovia church as missionary under the appointment of the Home Mission Society, and getting the consent of that society and the church at Monrovia, he decided to give Grasshopper Falls regular services and to re-organize the church there. This was done on the 7th of October, 1866, and the church named, "The Grasshopper Falls Ev. Lutheran church." The following charter members were enrolled: Abraham Hosler, Martha Hosler, Martha Rectorl, Catherine Vandenberg, Emily Divelbiss, G. W. Crotzer, Mary E. Crotzer, Levi Zimmerman, Lucinda Zimmerman, Sarah Beegle, Elizabeth Beegle, Anthony Walters, Michael Senn, Mary Crotzer, Anton Reichard, Sr., Frederick Reichard, Margaret Reichard, Frederick Doelfelder, Anna Doelfelder, Joseph Hilty, Barbara Hilty, Philip Reichard, Anton Richard, Jr., Rev. J. B. McAfee, Anna McAfee, Rev. S. P. Harrington and Hannah Harrington. The first Church Council was composed of Abraham Hosler and Anton Reichard Sr., Elders; G. W. Crotzer and Michael Senn, Deacons. The church record states that a regular call was not extended to Rev. Harrington until April 1868. In the spring of 1869 a Sunday school was organized under the auspices of the American Sunday School Union, which, in the following year, was re-organized as a strictly Lutheran school. In 1870 plans were adopted for the erection of a brick church and a building committee appointed but owing to the stringency of the times the project was abandoned. In August, 1871, Rev. Harrington resigned. He was followed for a short time by Rev. S. N. St. John. Then the charge for ten years was vacant, of which the records say, "Owing to removals and for other reasons all former organizations of the Lutheran church at Valley Falls, failed or were disbanded. Sometime in 1874 the church building passed into the hands of the Presbyterian church, and there was no preaching service held by any pastor of the Lutheran church from 1874 until June, 1885."

At the last named date Rev. A. M. Geiger went to Valley Falls, commissioned as a missionary by the Board of Home Missions, and on the 1st of August organized "The St. Paul's Ev. Lutheran Church," with forty-two souls, among whom were, G. W. Crotzer, Edw. Snyder, Mariah Snyder, Jonathan Kramer, Alice Kramer, Thos. Swab, Susan Swab, J. M. Dornblaser, Mrs. Amelia Dornblaser, E. W. Benedix, Elizabeth Benedix, Edw. Martin, Kate Martin, Philip Klebenstein, Elizabeth Klebenstein and Hannah Stockwell. Messrs Crotzer and Benedix were chosen Elders, and Messrs

Snyder and Swab were made Deacons, and J. Kramer and E. W. Benedix, Trustees.

The church at once prospered under the wise direction of Rev. Geiger. In his second quarterly report to the Mission Board he said, "We have now secured a very well located corner lot, 150 by 150 feet, and have started a subscription to pay for the same." They had been worshipping in a Methodist church, taking the building when not in use by that denomination. Plans for the erection of a brick building 34 by 55 feet were adopted and the enterprise was rapidly pushed to completion. The dedication took place January 23d, 1887, Revs. S. B. Barnitz and J. M. Cromer assisting the pastor in the ceremonies. The structure was Gothic, one story, with a commanding tower 94 feet high, and was quite churchly both as to its interior and exterior. The room was lighted with a Bailey reflector and seated with 300 assembly chairs. The pulpit was made from California red wood. The total cost was \$5,733, and on the dedication day \$1,318 were needed which was partially provided. The Board of Church Extension loaned them \$500 and donated \$200.

On Friday morning August 5th, a little over six months after the church was dedicated, it was struck by lightning and consumed by fire. By almost superhuman efforts the organ, the chandeliers, most of the chairs, and windows were saved, in the midst of a terrific storm, the determined people battling with both elements, fire and water. A debt of \$600 still remained on the structure aside from the Church Extension loan, and there was no insurance. For a while it seemed very dark to both pastor and people. But undismayed by the fire disaster they set to work to rebuild as soon as material could be obtained. Help began to pour in from many sides. The Church Extension gave them another loan of \$500, and a donation of \$566.96 which latter was largely the gift of Kansas Synod which subscribed \$503 at the fall meeting. The re-built structure was ready for dedication on the 18th of December of the same year when the pastor was assisted by Revs. J. M. Cromer, T. F. Dornblaser, and J. B. McAfee. Rev. Geiger resigned December 1st, 1889, and was followed by Rev. J. W. Thomas in June, who remained but four months. After another vacancy of nearly six months Rev. Geiger was recalled, remaining as pastor until March, 1893, when he was succeeded by Rev. J. B. Umberger. At this time the Valley Falls and Effingham churches united as a pastoral charge. About the middle of 1895 Rev. Umberger was succeeded by Rev. S. M. Leshner, who remained until the spring of 1898. Dur-

ing the latter's incumbency, \$800 was paid on the interest bearing debt on the new building. From this time until June, 1901, the charge was vacant, being supplied occasionally. At the latter date Rev. J. M. Herbst took charge, and served until December 1st, 1906, when he resigned to devote all his time to the church in Effingham. At present the church reports 37 members, and a debt of \$1,900. Rev. Holmes Dysinger, D. D., of the Western Theological Seminary, now supplies them regularly, the congregation having been separated by the Synod from Effingham.

VINLAND, ST. JOHN'S.

Among the sturdy Lutheran laymen who came to Kansas in the pioneer days, there were none who loved the church more loyally than Father Joseph Eberhard, who had emigrated from the East in 1854 as soon as the territory was opened, and pre-empted land in the southern part of Douglass county. Here he felt the isolation keenly for there were no Lutheran churches in the state as yet. He felt the need of the means of grace for his family and soon began to cast about in search for a Lutheran minister. Soon after the arrival of Rev. David Earhart, the second Lutheran minister to enter the state of Kansas, Father Eberhard heard of him and earnestly invited him to visit Douglass county and preach for them. The invitation was accepted and the services were held in the hospitable home of Mr. Eberhard. On the 29th of May, 1860, he organized Christ's Ev. Lutheran church with about twenty-four charter members. He served this church for eight long years, and its service was possibly the most strenuous in its exactions on a pastor's strength of any in Kansas. During a part of this time the pastor was living near Atchison and serving a church at East Norway, another in Brown county, and still another in Doniphan county much of the time. He would occasionally preach at Pardee, his old home, and so, to make the itineracy, a tremendous circuit would have to be ridden sometimes involving over 100 miles. He resigned the Vinland church in 1868, and was succeeded by Revs. H. B. Belmer, 1869-73; A. A. Trimper, 1873-4; D. S. Altman, 1874-9; D. Scholl, 1880-93, and since then Rev. R. B. Whitehill supplied the church for a year, and afterward students from Midland College and Baker University.

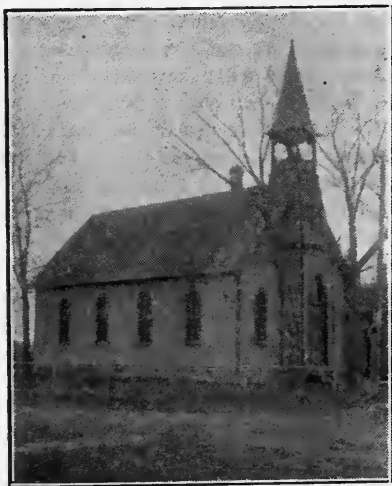
While Rev. D. Scholl was pastor a church was built. It is a frame structure, 24 by 42 feet and at a cost of \$1,500, and was

dedicated on the 18th of November, 1883. Rev. T. F. Dornblaser preached the sermon and was assisted by the pastor and Rev. D. Scholl. A remaining debt of \$233 was not only raised but enough in addition to purchase an organ for the church. The church at the present time is supplied occasionally by students, and reports about 25 members.

Sometime during the long history of this church the name was changed from "Christ's" to "St. John's." Just when this was done we cannot determine. Rev. Earhart in his historical data furnished Kansas Synod says he organized the church as "Christ's and possibly at a later date it was re-organized by some other pastor.

WATERVILLE, EV. LUTHERAN.

The pioneer work in the establishment of the Lutheran church of the General Synod in Marshall and Washington counties was done by Rev. F. R. Scherer who emigrated from Illinois and Iowa to Waterville in 1868 and who combined preaching and farming in his efforts to secure a livelihood. The Central Branch of the Union Pacific railroad had just been completed to this village which was destined for a while to be the terminus of the road. This

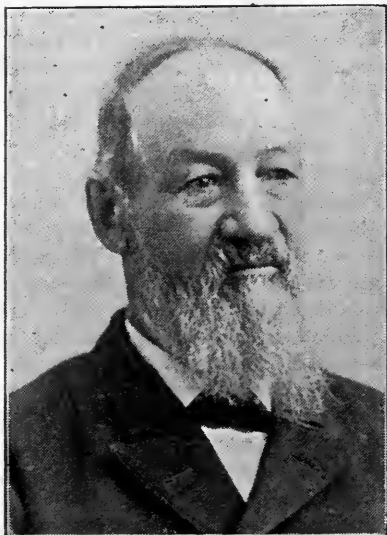


EV. LUTHERAN CHURCH.

opened the beautiful valley of the Blue for settlement. Among the thrifty immigrants were German and Swedish Lutherans from the Fatherland as well as quite a colony of Danes who settled to the north of the village. Among these good people Father Scherer began to preach, in the spring of 1869, and after rather loosely organizing sixteen of them into a congregation on Saturday, April 12th, he began to agitate the erection of a building. But they were all very poor, lumber was scarce and railroad rates were almost prohibitive. They decided to do the work themselves. Tuesday, May 11th, 1869, was appointed as the day to begin. The pastor set a good example by laying hold with his own hands. They hewed logs for the sills as well as for the frame-work. The sides were covered with rough un-planed cottonwood boards, up and down, and without battens. Loose boards were laid for a floor and temporary seats were constructed out of the same material. By Saturday night of the same week the structure, rough and rugged and furnitureless, was completed, and on the following day it was dedicated, Rev. M. G. Boyer of Atchison assisting the pastor in the consecration. The church was 20 by 30 feet, and cost \$350, of which \$110 remained a debt to be carried for a while. The summer sun soon played havoc with the green cottonwood siding, which curled and warped leaving great open cracks in the walls which unfitted it for use during the following winter. After this services were held in the school houses, private homes, and now and then in a passenger coach should any happen to be in the village over Sunday. Having no home this congregation soon disintegrated.

The present Waterville church dates from Jan. 21st, 1871, when the church was re-organized in the new frame school building, a constitution adopted, and the following charter members enrolled: Christian Shirck, Mrs. Mary Shirck, J. H. Reitzell, Mrs. Emma Reitzell, Geo. M. Kindel, Mrs. Eliza Kindel, Isaak H. Flook, Mrs. Ruth, F. B. Flook, Aug. Frahm, Mrs. Sophia Frahm, Daniel Reitzell, Mrs. Melvina Reitzell, Jacob Baker, Mrs. Magdalena Baker, James Smith, Mrs. Maria Winklepeck, Mary E. Winklepeck, Saml. L. Shirck, and Mrs. Mary E. Shirck. Mr. C. Shirck and Mr. J. H. Reitzell were elected elders; Jacob Baker and Aug. Frahm, deacons; and Geo. Kindahl, Dan'l Reitzell and Samuel Shirck, trustees.

On February 12th, 1871, Rev. D. Harbaugh was elected pastor. At the same time steps were taken to secure a lot for the location of a church. The railroad contributed one on the condition that it be properly fenced, which was duly complied with. A month later it was decided to "arise and build" and a committee was ap-



REV. D. HARBAUGH.

pointed to proceed, but the coming of the great swarms of grasshoppers that year made this step impossible. From November, 1872 to November, 1873 the Home Mission So. aided to the extent of \$200. As the Kenyon school house 3 miles westward was located near a large Lutheran settlement, the services were transferred there. After seven years of faithful service Rev. Harbaugh was succeeded on the 28th of September, 1878, by Rev. Jacob Schauer. In this church the first Woman's Home and Foreign Mission Society in Kansas was organized on the 7th of

September, 1879, and by Mrs. J. Schauer, while the congregation worshipped in the Kenyon school house three miles out of Waterville. This society is still in existence. Mrs. Schauer also organized a Missionary Society at Hebron.

Rev. J. A. Lowe became pastor in September, 1883. He at once inaugurated a movement which transplanted the congregation from the country to the town. The Baptist church was rented and here services were held until the new church was built. In the fall of 1884 a building committee composed of Rev. Lowe, J. B. Livers, M. L. Reitzel, Henry Brammer and J. H. Reitzell, was appointed. Plans were adopted for a frame structure 28 by 44 feet with a tower 8 by 8 feet. The corner stone was laid on the 23d of November, 1884, Rev. W. C. Seidel assisting the pastor. The church was dedicated on the 26th of July, 1885, Rev. J. M. Cromer preaching the sermon. There were present, also, Rev. I. J. Delo, of Lawrence, Dr. Charles Martin of St. Joseph, and the local ministers who assisted the pastor in the consecration. The building had cost \$2,525 of which \$700 remained unprovided for on the day of dedication. This was all raised, the Board of Church Extension donating \$200. The church was furnished with ash pews trimmed in

walnut and walnut pulpit furniture. On the same day Rev. Lowe closed his ministry, December 15, 1888, he was succeeded by Rev. J. F. Sponseller who remained on the field till December 15, 1891, doing good work. Rev. I. B. Heisey was called June 5, 1892, and is the present pastor. The following year a movement was inaugurated for the erection of a parsonage. The initial steps were taken by the missionary society which secured a site 88 by 150 feet. The stone for the foundation was quarried under the supervision of the pastor, the stone and hauling being donated, as was also the excavating for the cellar and walls and the laying of the foundation. The house in which the congregation originally had been organized was purchased and moved upon this foundation. After some repairing and overhauling it resolved itself into a very comfortable parsonage. The money cost to the congregation was \$800, and the property today is valued at \$2,000. The pastor being a carpenter made this possible by toiling with his own hands. The church reports 121 members and property valued at \$4,000 with no indebtedness. The church is connected with the Hebron and the Walnut Township churches in a pastoral charge.

WATERVILLE, HEBRON.

The initiatory work in the establishment of the Hebron Ev. Lutheran church was done by Rev. David Harbaugh while he was serving the Waterville church. To this end he labored in season and out of season, never seeming to measure his services by the pay he received. At a point five miles south and two miles east of Waterville is Pleasant Hill school house and around it quite a Lutheran community. Here Rev. Harbaugh began his work at first teaching the catechism to the children and later holding a series of gospel meetings which resulted in a marked religious awakening. Here on the 8th of June, 1878, he organized the Hebron church with the following nineteen charter members: Margaret Harbaugh, F. J. Falkner, Sallie C. Falkner, Charles F. Dietelback, Wm. Kistler, T. K. Kistler, Sarah A. Dietelback, Saddy A. Dietelback, Arabella A. Kistler, Mrs. Ellen Webber, William A. Kistler, Margaret MacDonald, Angeline O. Harbaugh, George W. Harbaugh, William M. Harbaugh, Charles A. Harbaugh, Michael Vernson, Sarah J. Kistler and Helen Vernson. A constitution was adopted and the following officers elected: Elders, C. F. Dietelback and W. K. Smith; Deacons, F. J. Falkner and L. K. Kistler; Trustees C. F. Dietelback,

F. J. Falkner and L. K. Kistler. Rev. Harbaugh was called as pastor remaining until he was succeeded by Rev. J. A. Lowe. The latter began to hold services at the Keystone school house in the Kistler neighborhood, where he preached alternating with the Pleasant Hill school house. During the pastorate of Rev. J. F. Sponseller steps were taken to unite the two points and erect a church building. This movement while agreed to in the main caused some estrangement on the part of a few. However the Swedish church in that neighborhood was rented for a time. In 1891 a building lot was secured at Cottage Hill and the work started. The plans



HEBRON CHURCH.

called for a frame chapel 28 by 36 feet, with an addition 16 by 24 feet, and a tower eight feet square. While the church was begun under Rev. Sponseller it was completed under Rev. Heisey. Much of the work was donated, the outlay in money amounting to \$2,400. Of this sum the Board of Church Extension donated \$100, and all the balance was raised on the day of Dedication, September 11, 1892. Revs. J. A. Clutz, D.D., J. F. Sponseller and J. A. Lowe assisted the pastor in the consecration services. Hard times following the building of the church some shrinkage took place in

the subscriptions given, and the church found itself \$300 in debt a year after the dedication. The Church Extension Board made them a loan of \$250 to be paid back in \$50 installments. All this loan has been repaid. Rev. Sponseller was succeeded by Rev. I. B. Heisey the present pastor. The church has been greatly weakened by recent removals. It has 22 communicant members and property valued at \$2,500. It is a part of the Waterville charge.

WATERVILLE, WALNUT TP., EV. LUTHERAN.

The community in which this church is located is eight miles north and one mile east of Waterville. Here a frame church 24 by 36 feet had been erected by the Scandinavian Ev. Lutheran church. A well kept cemetery is located by the side of the church. Rev. Heisey was called as early as 1893 to conduct a funeral and the place had been visited by other pastors previously, but the field did not seem ripe for our work until later. In 1894 Rev. Heisey began holding services in a school house three and a half miles northeast of Waterville where a Sunday school was organized. This work was successfully carried on until it was greatly hindered by the moving to other parts of the young people. In 1895 another point was opened four miles farther north at a place known as Blanchville. Here a catechetical class was conducted for a season



WALNUT TOWNSHIP LUTHERAN CHURCH.

and Sunday evening services held. These services were largely attended by both young and old from a Danish settlement. It was not long until the desire was expressed that the pastor preach in the Danish Lutheran church four and a half miles northwest. This request was complied with and in the fall of 1897 a catechetical class was conducted, and on the 1st of January, 1898, the English Ev. Lutheran church of Walnut Township was organized, with the



WATERVILLE CHARGE PARSONAGE.

following charter members: George Eddy, Susan Eddy, Peter Larson, Albert Larson, Albert Peterson, Laura Peterson, Martin Scott, Mrs. Martin Scott, Peter Anderson, Adolph Giffert, Minnie Johnson, Gertrude Behm, Della Behm, Nora Livene, Emma Livene, Marie Lavine, Hans Hanson, Henry Hanson, Peter Peterson, Anna Peterson, Lena Blasser, Clara Blasser, Lucy Scott, Clara Scott, John Blasser, Andrew Peterson, Otto Giffert, Louis Nelson and Marie Nelson. A constitution was adopted, and two young men were elected Deacons, J. P. Larson and George Eddy. In the winter of 1903-4 the old Danish organization was consolidated with the new one and the church is now known as the English Ev. Lutheran church of Walnut Township. The present membership is 60 and the officers are as follows: Elders, Paul Peterson, and Martin Scott; Deacons, James Nielson, and Albert Peterson; Trustees, Peter Christianson, Hans Hanson and Albert Peterson. The church has a property valued at \$2,500 and no indebtedness. It is a part of the Waterville pastorate.

WHITEWATER, ZION'S.

In the year 1879 Rev. Henry Acker emigrated from Ottawa, Illinois, to Newton, Kansas, pre-empting a quarter section of land to the southeast of that city. After preaching in school houses wherever opportunity afforded, he organized a Sunday school in the Richland school house in the neighborhood of Annelly. Finding people here willing to enter a church organization, he effected the organization of Zion's Ev. Lutheran church on March 20th, 1881. At that time the nearest town was the county seat, Newton, 13 miles distant, and from this point for a while Rev. Acker served the little congregation, maintaining himself with his farm. The charter members of the church were, Rev. Henry Acker, Mrs. Martha A. Acker, Mr. and Mrs. A. Hanstein, C. C. Acker, J. L. Gorman, A. M. Gorman, Margaret Schriver, Sallie Overholt and Ada Worthington. Services were held in this school house until the fall of 1885. At this time the Missouri Pacific railroad was built and a station Annelly located. The M. E. church people at this station kindly permitted the use of their church by the Lutherans and the school house was abandoned, and for the next three years the congrega-



ZION'S CHURCH.

tion worshipped in this church. In the meantime the Rock Island railroad had pushed its way southward and crossed the Missouri Pacific just over the line in Butler county where the new town of Whitewater sprang up. The congregation having no property decided to move four miles to the east and build a church in Whitewater. Ground was broken early in 1889, and by the middle of June a neat frame structure, 30 by 40 feet was completed and furnished, costing \$1,400, which was dedicated with great joy on the part of the people on the 9th of June. The dedicatory sermon was preached byon which occasion all indebtedness was cancelled. This church was burned to the ground on the 19th of November, 1893, from unknown causes. Happily it was insured for \$940, which gave the little band a nest-egg with which to rebuild. Plans were adopted for a larger building, which, while located on the old foundation, had a smaller room attached, 15 by 21 feet. This building was dedicated on the 17th of June, 1894, when Western Secretary Barnitz and President Clutz assisted in the dedication and added vastly to the joy of the occasion by their sermons. The entire debt was provided for. One of the Presidents of Synod in his annual report says of the Whitewater congregation, "Wise management, faith and benevolence, have characterized pastor and people throughout their history." Pastor Acker deserves great credit for his loyal work in establishing this church. He never received any aid from either the Home Mission Board or the Church Extension Board. For over sixteen years he faithfully preached the gospel to this people and administered the holy sacraments. On account of the infirmities of old age he resigned on the 27th of April, 1897. He died on the 13th of June the following year, greatly loved and lamented. Rev. M. D. Berg was called, taking charge in June, 1897, and served the church until June, 1900, when he was succeeded by Rev. Elmer H. Combs. During his pastorate a comfortable parsonage was bought located only a short distance from the church building. Rev. Combs resigned in February, 1905. During the latter part of 1905 and the first half of 1906 the church was supplied by Rev. F. R. Shirck. At the close of his seminary course in May he became pastor, when the Mission Board granted the congregation some aid. This church reports a membership of 64 and property to the value of \$3,500. It has the reputation of being the most benevolent church in the synod in proportion to its membership, a record it has maintained for a number of years, all of which speaks volumes to the wisdom of its founder.

WELLINGTON, ST. JOHN'S.

The pioneer work in establishing the English Lutheran church in Sumner county was done by Rev. J. G. M. Hursh, who went on a visit to the southeastern part of the county in the spring of 1887. After establishing a church at Portland in a school house, and erecting a building at Perth, he came to Wellington in February, 1888, canvassed the place, rented a store room, and announced services, soon finding enough material to justify the organization of a church. Services were held in a rickety old store room every two weeks, and a Sunday school of fifty members built up. The organization was effected on the 8th of July with twenty-seven members. A constitution was adopted and a full complement of officers elected and installed, and St. John's Ev. Lutheran church of Wellington, became an assured fact, however, little dreaming of what an experience they were to pass through. At the same meeting a building committee was appointed and instructed to push matters as rapidly as possible in the erection of a church home.

Rev. J. N. Lenker, western secretary of the Board of Church Extension, visited the place and aided in the solicitation of funds and made the church a loan of \$300 from his board. The corner stone was laid on the 16th of September, Rev. S. Henry preaching the sermon in the M. E. church. The superstructure was pushed rapidly to completion, and on the 24th of October the building was set apart for the worship of God, Rev. W. M. Sparr, the President of the Synod, preaching the dedicatory sermon. The Church Extension Board gave them \$200 in addition to their loan, and \$823, were raised on the day of dedication. When the church was set apart it had a debt of \$1,500. About the same time a parsonage one story high, 34 by 24 feet adjoining the church, was built, costing \$1,000. The congregation was on a good footing, when Rev. Hursh receiving an urgent call to Hutchinson, accepted the same, leaving Wellington on the 17th day of April, 1891. He was succeeded immediately by Rev. R. B. Whitehill, who, having a large family, finding the parsonage too small, at once set about adding another story. This improvement, together, with a new front and back porch, gave the building a much finer appearance.

The church building was found in an unfinished condition especially in its furnishings, without pews, pulpit furniture or carpeting, lit up by kerosene lamps arranged around the room. The new pastor at once began the securing of funds with which to modernize things a little. Over one hundred letters were written to churches

and friends at a distance, and solicitations made at home, until it was thought a sufficient amount could be counted on, and the work of transition commenced. New pews were put into the audience room, and the room carpeted, new pulpit furniture installed, walls neatly papered, while gas light was thrown from lamps and chandeliers over all. These improvements cost about \$500 and were paid for at the time. How true however that "Man proposes, but God disposes", for the congregation had worshipped in the renovated building but a very few Sabbaths until all was carried away by the dreadful cyclone which visited Wellington on the 27th of May, 1892, at 9 P. M. Thus in a few moments perished the fond hopes of the mission for it was still a mission regularly aided by the Home Board. The day had been warm, the atmosphere very close



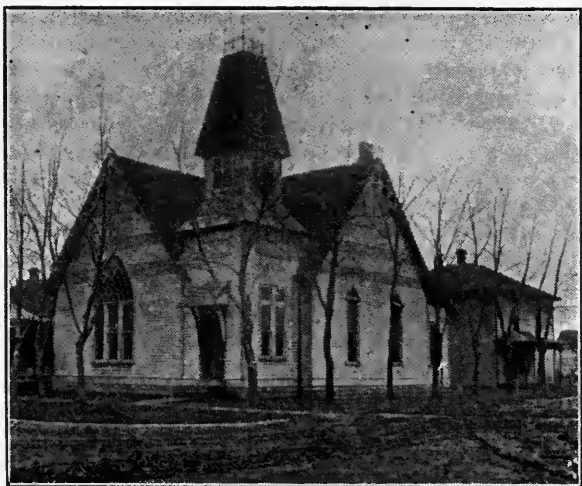
ST. JOHN'S CHURCH AFTER THE CYCLONE.

and sultry, with scarcely a leaf moving. Dark clouds had been gathering off and on through the day, the sun going down with everything still and hushed. The night following was pitch dark and as the hour of 9 neared, a terrible storm was heard coming from the southwest. It struck the town full force, and in a few awful seconds, swept the streets with death and destruction. Three hundred buildings, by actual count, business houses and residences,

were totally destroyed, or so badly wrecked that they had to be torn down. The Lutheran, Presbyterian and the Episcopal churches were utterly destroyed. The Congregational, Christian and the Baptist churches were more or less severely damaged. The Lutheran parsonage, however, located within ten or twelve feet, was somewhat shaken up, but not particularly damaged. The chimney was blown off, some of the door frames a little twisted, and a few joints opened by the sudden jar. The end of the barn was blown up against the pastor's buggy, and the buggy pressed against the stall in which his pony stood, but providentially all were held back from becoming a mass of ruins by a strongly erected coal bin at the other end of the barn. The pastor was in the act of getting his family of seven into the church cellar for safety, when his church was picked up bodily and smashed into pieces, some of it carried far away. A remarkable feature of the storm was that while the three churches were destroyed, their parsonages adjoining them were left intact, the pastors and families remaining in them in safety, momuments of a kind Providence.

Fifteen people were killed outright, and about seventy were more or less injured. Property to the value of \$250,000 in these few seconds of time was destroyed. Rev. Whitehill lost his library and all his private records, besides the data which had been gathered by the various historians of the Kansas Synod, he being elected to that office only a short time before. The writer feels this to be his personal loss for in his search for facts in the early history of Lutheranism in Kansas he has been brought face to face with a blank dating beyond the time of this fearful cyclone. The news of this sad visitation spread like a flash all over the land, and sympathy was wired from a hundred points, and the universal offer was, "We want to help you"—Money running up into thousands of dollars, flowed into the stricken city, to feed the hungry, and help them to rebuild their homes. The Lutheran church received from the Relief Committee, \$1,000 and the pastor \$250 to assist them in getting on their feet. While none of the church people were killed or injured, the loss was a great one for them and they were thoroughly discouraged, and more so from the fact they still owed \$1,500 on the destroyed building. Many felt like giving up the battle. Never was a pastor compelled to face a more distressing state of affairs in view of the fact, that he was a missionary and his church a mission. With a courage and a hope that inspired all whom he met, he bade them to be "strong and of good courage." He felt that God would help them out of their troubles. He made the

proposition to them that if they would take care of the old debt, he would see that a better church would be erected in place of the one destroyed, and that it should not cost the local church a cent. The proposition was accepted and the agreement was kept to the letter. The courageous pastor took off his coat and went to work. He became architect, boss carpenter and day laborer. Through the hot summer he put on that church 110 days of manual toil, besides soliciting funds far and near, and keeping up all regular church services in the charge. Funds came in every mail. The new build-



ST. JOHN'S CHURCH AND PARSONAGE.

ing rose like magic from the surrounding ruins, and by the 15th of January, 1893 was ready for dedication. The new church is more beautiful and better arranged than the old one. It has a main audience room 28 by 48 feet with a pulpit recess 5 by 12 feet. It has a Sunday school room 12 by 28 feet connected with the main room by sliding doors, a pastor's study 10 by 10 feet, and a tower 10 by 10 feet and 46 feet high. The church is seated with pews, newly carpeted, and the walls nicely papered, save in the main room, where the ceiling is panelled after a very neat design. The total cost was \$3,050. To offset this cost \$1,000 came from the cyclone Relief Fund, \$1,400 from churches and friends at distant

points, \$350 gathered by committees of the young people, and \$300 from salvage of the old building. With the completion of the church new life was infused into the congregation, and both pastor and people were grateful and happy. Rev. Whitehill deserves great credit for his courage and perservance in bringing his beloved church out of the gloomy shadows, and placing it again in the glorious sunshine of prosperity. His work will long abide as a monument to a sturdy faith and a loyal heart and hand in the time of need. In May, 1894, he resigned, and was succeeded by Rev. B. F. Pugh, who served the charge faithfully until succeeded by Rev. E. E. Stauffer in July of 1898. After the resignation of this brother, there was a vacancy with an occasional supply for over a year. The congregation then called Rev. C. F. Schultz who assumed charge on the 1st of April, 1904, and remained pastor until July 1st, 1905. Rev. A. M. Reitzel accepted a call in December and on the 1st of January, 1906, took charge, and is the present pastor. The church has 57 members, and reports property to the value of \$5,000. It is still a mission receiving a small remittance every year from the Home Board. A Missionary Society was organized in 1889 which continued for a while and then disbanded. Later it was reorganized and at present is a helpful factor in the church.

GERMAN SYNOD OF NEBRASKA CHURCHES IN KANSAS.

While the churches connected with the German Synod of Nebraska, (G. S.) are mainly in Nebraska a number are located in Kansas as follows: Trinity church, in Russell county; Immanuels, in Barton county; Friedens, in Russell county; St. Paul's at Dorrance; Imamnuels, in Russell county; one at Hanover; one at Home, Kansas; and one in Marshall county.

HANOVER, GERMAN EV. LUTHERAN.

The German Ev. Lutheran church of Hanover, Kansas had its organization in 1874, when thirty-five souls incorporated among themselves a congregation and proceeded to erect a small brick church, doing this before it had called a pastor. In 1882 under the pastorate of Rev. P. Groenmiller the church was enlarged to the

dimensions of 26 by 60 feet. A school building was also erected and a frame parsonage 20 by 36. The cost of these improvements, all told, was \$5,500. At present the congregation has about 75 heads of families and 200 communicant members. It sustains a parochial school with an enrollment of 28. While the congregation does not belong to any synod, by the provision of its constitution its pastor must belong to the General Synod. It never received any aid from the Mission Board. The pastors have been as follows: P. Groenmiller, 1876-88; J. Bond, 1891; C. Rumff, 1892; L. Schabinger, 1894; . . . Rudolph, 1896; J. Paetznick, 1896-1900; K. Klinger, 1907.



GERMAN EV. LUTHERAN CHURCH.

RUSSELL, ST. JOHN'S.

Russell county as well as its county seat, Russell, was the objective point of many German settlers, who true to their fatherland instincts, were not satisfied until they had church privileges in their own tongue. This resulted in the location of churches in Russell, in Dorrance, at a point 12 miles south of Russell, and two others south of Dorrance. St. John's church in Russell was organized on

the 10th of June, 1900, by Rev. G. F. Muller. The following charter members were enrolled: Henry Frier, Alex. Reinhardt, Jacob Strecker, Carl Millberger, Jacob Deines, Aug. Reiff, Andrew Ruff, Henry Strecker, Jacob Stenzel, Herman Luck, with their families.

After worshipping in quarters other than their own for a season, they decided at a congregational meeting held on the 4th of November following, to erect a building of their own. Plans were soon adopted for a frame structure 30 by 50 feet with a tower 12 by 12 feet and 80 feet high, and an altar nave 12 by 18 feet. Lots located on Main street just north of the court house were purchased at a cost of \$1,000, and ground was immediately broken for a church building. The structure was dedicated on Sunday Rogate, May 12, 1901, when all indebtedness was provided. The building cost \$5,000.



ST. JOHN'S CHURCH AND PARSONAGE.

It is seated with solid oak seats and lighted with incandescent gasoline lights. A beautiful high altar, finished in white enamel and gold, was placed in the nave back of the pulpit. A pulpit in similar finish was placed to one side. The entire interior presents a very churchly appearance, in harmony with Lutheran ideas of church architecture. The congregation has a membership of 212

communicants with a good Sunday school of 115 enrolled. The church is a member of the German Synod of Nebraska. In October, 1906, the congregation decided to erect a parsonage on the vacant lots adjoining the church. The plans called for a ten room house including the halls, at a cost of \$2,500, which was completed by Christmas that same year. It is said to be one of the nicest residences in Russell. The pastors were as follows: Revs. G. F. F. Muller, organizer; R. P. Schimmelpfennig, 1902-4; A. Mennenoeh, 1904-6; and Paul V. Toerne, 1906, who is the present pastor. This church is connected with that at Dorrance as a pastoral charge. It owns a four acre cemetery located just east of Russell.

DORRANCE, GERMAN EV. LUTHERAN.

The German Ev. Lutheran church of Dorrance was organized in 1904 by, when the congregation purchased a small house and lot as a place of worship. This soon proving too small and inconvenient, in September, 1906, the congregation decided to erect a more commodious building. Plans were adopted for a structure 24 by 40 feet, to cost \$2,000, which was finished and dedicated on the 9th of June, 1907, Rev. H. L. Yarger, D. D., delivering the sermon, when all moneys needed were raised excepting \$300. At this service the pastor was assisted by Revs. J. Holzberger and H. Lenser. The building has a small tower in the front 12 feet square and sixty feet high. As yet the congregation is not connected with any synod. It has a membership of nineteen families, a small Sunday school, and has services once a month by the pastor who serves St. John's church at Russell.

HOME, KANSAS, FRIEDENS.

Among the churches to the credit of Rev. J. G. Groenmiller as organizer, is that of the Friedens Ev. Lutheran church of Home, Kansas, which was organized in August, 1885, with 25 charter members. Rev. Groenmiller was followed in 1886 by Rev. Chr. Thomsen (1886-1889) and during the latter's pastorate a frame church was erected 28 by 45 at a cost of \$2,500. A small loan was made them by the Board of Church Extension. The church is free from debt. Later a neat frame parsonage 20 by 28 feet was erected and paid for. The church is German. It has a parochial school in

which the teaching of the German language is made a prominent feature in its catechetical instruction. The congregation has been served by Revs. J. G. Groenmiller, Chr. Thomsen, Fr. W. Kitzki, J. Guteleben, F. W. Steffens, H. W. Fricke, and Rev. J. A. Hansen. The last named is the present pastor. The charge is served in connection with another congregation as a pastoral charge. The church reports 45 members, and the charge property valued at \$5,000 with no indebtedness.

HOME KANSAS, ST. JOHN'S.

To the north of Home City, Marshall county, in Balderson township, late in the sixties a number of German families settled. Among these were the families of Mr. P. W. C. Hahn, D. Brumsback, W. Brumsback, and P. Merklingshaus, who were impressed with the need of a church in which the Gospel would be preached in their native tongue. Here Rev. Bathe began to hold services resulting in the organization of St. Johannes church in 1869 with eight families. For a number of years they worshipped in a school house. In 1883 during the pastorate of Rev. Barkmann they erected a frame church 24 by 36 feet, with a tower 10 by 10 feet, costing \$1,200. The dedication sermon was preached by the pastor and all indebtedness was raised on the day of dedication. Later a steeple was placed upon the tower. The church for some years was independent and was served by independent pastors. Under the pastorate of Rev. Fr. W. Kitzke, about 1892-3, it became a part of the German Synod of Nebraska. It has been served by Revs. Barkmann, Guteleben, Fr. W. Kitzke, F. W. Steffen 1893-1903, H. W. Fricke, 1903-7, and J. A. Hansen the present pastor who took charge in 1907. The church is connected with Freidens church at Home City, as a pastoral charge. In 1869 the church laid out its own cemetery which it sustains to this day.

RUSSELL COUNTY, TRINITY.

The pioneer work in laying the foundation for the establishing of a German church in the southern part of Russell county 12 miles south of Russell, was done by Rev. G. F. F. Muller, who was instrumental in doing much missionary work preparatory to establishing a number of German churches in Kansas. The church was

organized in October, 1900, by Rev. E. Pfeiffer with the families of the following: Mr. Jacob Meier, Mr. Geo. Dietz, Jacob Blohm, Mr. Jacob Krug, Mr. Heinrich Krug, and Mr. George Bender. For a season the congregation worshipped in a public school house. However in 1902 and during the pastorate of Rev. Weimken plans were adopted for the erection of a substantial stone church 28 by 42 feet and at a cost of \$1900. During the same year a house was bought for the pastor and enlarged by the addition of two rooms, which is also constructed of stone, and cost \$600. All debt on these properties has been liquidated. The church has a parochial school with an enrollment of twenty-four. It also has a cemetery 200 by 200 feet, which was laid out in 1893. For a time this congregation was connected with Immanuel church at Stickney, Kansas as a pastoral charge. But since July, 1906 it has been served separately having its own pastor. The pastors have been as follows: Revs. E. Pfeiffer, 1900; H. Weimken; C. F. Duecker, 1903; and since June, 1906, Rev. J. Holzberger. The church is connected with the German Synod of Nebraska and has property valued at \$2,500 with no indebtedness.

RUSSELL COUNTY, FRIEDENS.

The pioneer work in the establishing of Frieden's church, (Church of Peace) located in the southern part of Russell county, was done by Rev. B. R. Huhn, of the German Iowa Synod. This soon resulted in the organization of a congregation in 1904 with twelve families. Rev. Huhn set himself to the task of erecting a building at once. Plans were adopted for a structure 24 by 40 feet, of wood, which when completed cost \$1,400, all of which was paid by the congregation. The lot on which the church stands was donated by Mr. John Jacob Michaelis. The church at present has a small parochial school with an enrollment of sixteen. Rev. Hahn served the church during 1904-5; Rev. C. F. Duecker, German Synod of Nebraska, 1905-6; Rev. Herman L. Lenser, the present pastor took charge in April, 1906. The pastor resides at Hoisington, Kansas. The church is enrolled in the parochial tables of the German Synod of Nebraska, and is served in connection with Immanuels in Barton county, as a pastoral charge. The church owns a cemetery located by the side of the church.

STICKNEY, BARTON COUNTY, IMMANUEL'S.

Rev. G. F. F. Muller, while he was pastor at Russell began holding services in the small inland town of Stickney, Barton county, in 1898. In a short time he organized a congregation known as Immanuel's church, with nineteen families. He was followed as pastor by Rev. H. Wiemken in 1899 who remained till 1900. In April that year Rev. R. Schimmelpfennig took charge. During his pastorate plans were adopted for the erection of a wooden church 26 by 40 feet, which was completed at a cost of \$1,800 and dedicated free from debt. The lots for the church were the gift of Mr. Philip Schneider. The church owns a parsonage 18 by 28 feet, frame, which cost \$700. It has a parochial school at present with an enrollment of forty, and also maintains a Sunday school. The pastors have been as follows: Rev. G. F. F. Muller, 1898-9; Rev. H. Wiemken, 1899-1900; Rev. R. Schimmelpfennig, 1900-1; Rev. E. Pfeiffer 1901-3; Rev. C. F. Duecker, 1904-6, Rev. H. L. Lenser, 1906. The congregation owns a cemetery located near the church. The church is served in connection with the Frieden's church in Russell county, as a pastoral charge. It is enrolled in the German Synod of Nebraska.

DUBUQUE, IMMANUEL'S.

Just north of the southern border line of Russell county a colony of Germans settled in the seventies. Among these Rev. R. Erdtmann began preaching as early as 1879. On the 19th of October that year he organized Immanuel's church at the small inland town of Dubuque. The charter members consisted of Messrs Robert Janne, George Kastorf, August Kluesener, Hermann Lucemann, Heinrich Knabke, Hermann Kluesener, Eduard Rahenkampf, Christian Hilgenberg, George Anschutz and George Buhler and their families. The first trustees were August Kluesener, Christian Ansohnictz and Dietrick Knabke. At first services were held in the homes of the members. Shortly afterward and during the pastorate of Rev. Erdtmann ground was obtained for a church and a cemetery. Plans were adopted for a structure 23 by 43 feet, of stone, and with a wooden tower, which was completed and dedicated. The building cost all told \$2,000 and is without debt. In November, 1900 the congregation built a parsonage 28 by 30 feet, frame, and at a cost of \$1,200. This was all paid for when com-

pleted. The congregation has a parochial school with an enrollment of 30 and a Sunday school with a similar enrollment. The cemetery is located opposite the church. The pastors have been as follows: Revs. R. Erdtmann, 1883-93; Bracuhahn, 1893-6; H. Westphal, 1896; John Kleinhaus, 1896-1901; C. A. Mennenoh, 1901-4; Carl Martin, 1904-7; Friedrich Kasten, 1907. For some time the church was independent served by independent and Missouri Synod pastors. In 1901 it came within the influence of the German Synod of Nebraska in which it is at present enrolled. It has 104 communicant members and property valued at \$2,675.



CHANCEL OF ST. MARK'S CHURCH EMPORIA, REV. G. G. CLARK, PASTOR.
DEDICATED AUGUST 25, 1907. SEE PAGE 76.

CHURCHES ORGANIZED AND ADMIT- TED INTO KANSAS SYNOD---

Now No Longer Existing, or Dismissed To Other Synods.

Barnes, Messiah—In 1878 Rev. Jacob Schauer emigrated from Ohio to Greenleaf, where he purchased a farm and immediately began mission work in Washington county preaching in the school houses in that neighborhood. On the 3d of August, 1879, he organized the Messiah church at Barnes in the school house. He served this congregation in connection with one at Waterville, and the same fall reported the new church to the Synod when it was enrolled having with the church at Waterville a combined membership of 37. Wishing to build a church at Barnes he asked the synod to recommend his church to the Church Extension Board for a loan of \$200. With this encouragement he began to prepare for building a church. As the place was new and the crops poor this was a large undertaking. The building was dedicated on the 19th of February, 1882. The day was noted for its bitter cold and blustery weather. There were present Revs. J. Schauer, D. Harbaugh and Henry Heigard. The building was a comfortable frame structure 24 by 36 feet, and cost \$1,100, and was the first church in the town or neighborhood. All indebtedness was provided for excepting \$141. After the organization of the Greenleaf church this congregation was united with the latter as a pastoral charge. In this church one of the earliest Woman's Missionary Societies was organized by Mrs. Schauer, (1885).

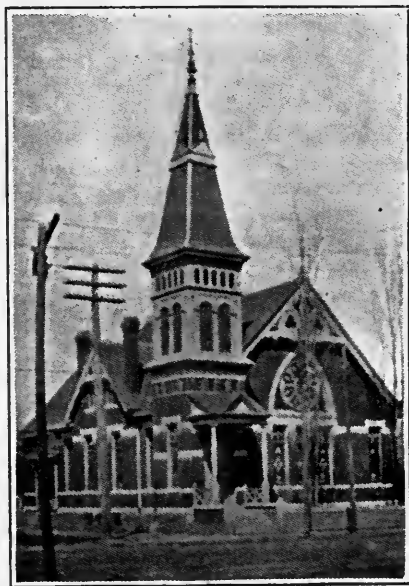
In January, 1886, Rev. Schauer resigned and was followed by the following pastors: Rev. M. F. Rinker, 1887; Rev. E. S. Rees, 1889-90; Rev. H. Zimmerman, 1893-4; Rev. J. N. Lentz, 1895; Rev. D. H. Cramer, 1898; Rev. G. W. Livers, 1900; B. F. Kistler, 1903; since that time Rev. R. Richter preached a few times. Only a few families remain there and the building has been allowed to run down and decay. A wind storm blew off a part of the tower which was never repaired. Only seventeen members were reported in its last synodical report. From the first the church was on the funds of the Mission Board.

Leavenworth, First English Lutheran Church.—That we do not have a church to-day in the splendid city of Leavenworth, with its 20,000 population, after spending years of hard labor and not a little money, is without doubt the result of blunders on the part of pastors, congregation and boards. The first Lutheran church in Leavenworth, in fact the first Lutheran church in Kansas, was erected by Rev. J. B. McAfee, as related in the pioneer portion of this history. The organization took place in August, 1855. The pastor sold shares in the building which entitled the holders to a vote in the management. With the proceeds he erected at once a wooden building 30 by 50 feet. Here the congregation worshipped for the space of two years. The lot was donated by the secretary of the Town Site Association. A deed could not be given at once owing to the fact that two years must pass before the government would issue it. In the meantime the town needed lots for a school site, and as by that time other denominations were demanding the donation of lots, the Town Site Association refused to issue the necessary deed and the lot was given to the town for a school site. Those holding shares or stock in the building sold them to the Land Commissioner and the church in spite of all efforts to the contrary was robbed of its home. After the removal from Leavenworth of Rev. McAfee, the congregation was served by Rev. A. Reuter, a pioneer from the Pittsburgh Synod, who was probably the third Lutheran minister to come to Kansas. He gave up the charge in 1860, and the little band became discouraged and soon disbanded. Thus perished our first attempt to found a church in Kansas, and with it the first Lutheran church building likewise passes out of existence as such, becoming a school building.

During the period of the expansion of Kansas Synod under the activity of Missionary Presidents Harrington and Dornblaser, Leavenworth was considered as a ripe place for the founding of a mission, but one requiring considerable outlay in its establishment. Several canvasses were made by various ministers, all coming to the same conclusion as to the ripeness of the field. The Synod through its officers and Advisory Board strongly presented the claims of Leavenworth to the Boards of Home Missions and Church Extension. Secretaries Barnitz and Lenker visited the field as well as President Sparr of Kansas Synod. Finally on the 1st of January, 1889, an organization was effected with 24 members and a Sunday school planted with fifty members. Rev. S. B. Hymen was chosen pastor, but resigned within six months. After this the young church was supplied more or less, still actively maintaining

its Sunday school in a rented hall. In the fall of the same year it was admitted into Kansas Synod. On November 1, Rev. C. A. Eyler was called as pastor, and commissioned by the Home Mission Board, and served the church till April 1, 1891. On December 1, the same year the Board commissioned Rev. S. C. Chatham who had been called as pastor by the congregation. Soon after a well located lot was purchased for \$2,500, the Board of Church Extension paying \$1,000, the congregation \$500, and the remainder was covered by a mortgage. Before plans could be carried out Rev. Chatham resigned, December 1, 1893, although he continued to supply the congregation for several months thereafter. In the choice of a successor there seemed to be a difference of opinion between the western representatives of the Board of Home Missions and the Board of Church Extension. Rev. J. N. Lenker of the latter Board strongly recommended Rev. J. W. Kimmel, as a capable man to erect a church at Leavenworth owing to his extensive experience in church building. Without ascertaining whether this selection was agreeable to the Board of Home Missions who would have to pay a part of the salary, the congregation invited Rev. Kimmel to spend a few Sundays with them, and he was unanimously elected pastor. The Home Mission Board did not concur in the choice because of some trouble they had in former missions with Rev. Kimmel, and refused to commission him. This refusal was resented by some pastors in the West and under this pressure the Board finally yielded, granting the commission for one year. The new pastor at once set himself to the task of erecting a building with his old-time enthusiasm. To begin he had a debt of \$1,000 on the lot and a small congregation of about thirty souls, nearly all of small means. Plans were adopted for the erection of a beautiful Gothic brick structure with stone trimmings, to cost including furnishings, \$10,000. The contracts were let, the pastor and secretary signing the same, assuming, as pastor Kimmel declares, all responsibility for the debt, with but \$1,000 subscribed. It was a very small nucleus, to say the least, with which to erect a \$10,000 church, and evidenced great faith on the part of the builders. Before the building was completed the lack of money made the situation very embarrassing. It was then apparent that they had greatly over-reached themselves. Dissatisfaction arose in the congregation. Some advocated the boarding up of the windows for the winter and selling the property. The pastor advocated the completing of the structure and furnishing it and then selling it if that had to be done. The little band was appalled at the tremendous task im-

posed upon them. They felt they would have to give it up before they had a chance to worship in their new home. The pastor, more hopeful, then proposed to raise money by selling a starch which seems to have been invented by Rev. Chatham. The church papers as well as the Missionary Journal were soon flooded with notices of this starch proposition. Kansas Synod at its fall convention in 1884, resolved, "That the members of Synod be requested to try to induce their grocers to sell 'Silver Shield Starch,' and thus assist the Leavenworth mission." The boards of the church protested against building on such terms; but no attention was paid to their protests. Endorsed by the local synod, and by many leading pastors and educators, the pastor bravely put his shoulders to the task of raising nine or ten thousand dollars by selling starch. The Mission became known all over the church, as the "Starch Church." Church loving house-wives in our church demanded of their grocers Silver Shield Starch, while the pastor incessantly travelled, selling starch. Although his sales were large his expenses were great and after a fair trial it was found the starch enterprise did



THE "STARCH" CHURCH.

not bring in much money to the church. By the 1st of January the building was completed and about furnished, but there was no money to pay for the same. Mechanics liens were already filed on the building in the sum of \$4,000. The Church Council was thoroughly discouraged. They were in favor of giving it up. On the other hand the courageous pastor believed he could pull it through. A motion was made in the Church Council that no more money be paid for bills against the church. This meeting was suddenly terminated by the pastor blowing out the lamp. On the following Sunday the first service was held in the church with but one member of the Council present. It was indeed a dark day for the pastor. Division in his congregation greatly weakened his cause. The shadows were growing thick and fast on every hand. With but a small band of helpers back of him pastor Kimmel faced conditions which would appall the ordinary man.

A proposition from a match factory in Pennsylvania to furnish pastor Kimmel with matches for sale, the profits to go to the church, was accepted. Calling the creditors together he asked them to stay the execution of their liens and he would pay them off by selling matches, making a ten per cent payment every month. Knowing the foreclosing and a sheriff sale would result in great loss to themselves, they accepted his proposition. Then was inaugurated a battle against fearful odds such as has rarely been witnessed, where one man, like Atlas of old, placed upon his shoulders a world of burden. A picture of the church was printed on each box of matches and a car-load was shipped to Leavenworth, with \$225 freight charges on it and no money in hand to pay it. The pastor called on the president of a local bank, stated his plan, borrowed the necessary money, and in two days sold \$300 worth of matches. Then over the state from town to town with indefatigable energy went this hopeful man selling matches, carrying the burden alone, and turning the profits, often amounting to \$200 a month, over to his wife, who was his treasurer, and who in turn meted them out in small dribs to the clamorous creditors.

Finally money enough was borrowed from the Phœnix Loan Co., of St. Joseph, Mo., to liquidate the bills, and the pastor undertook by the sale of matches to meet the monthly dues of this company. In the mean time the commission of the pastor had expired, and both the Home Misison Board and the Church Extension Board had come to the conclusion that a divided Council and Congregation, an almost hopeless debt, and the use of methods for raising money, not in keeping with their advice and which necessarily in-

terferred with the preaching of the Word and the spiritual ministering to the congregation, required a different pastor. Twice the proposition was made to the congregation that if they would take another pastor, the Boards would help them out of their troubles. A congregational meeting was called and the pastor was sustained by a vote of 17 to 12. The Home Mission Board declined to re-commission the pastor and he decided to proceed alone. The match business was pushed for all it was worth. With tireless energy he went up and down the land travelling thousands of miles selling matches, often travelling by night to sell matches by day, truly, "in weariness and painfulness," but with a grim determination, characteristic of the man, which would not brook defeat. It was also a struggle for bread. His property was consumed in the effort. For four years he kept up this strain, preaching as best he could, editing his paper, "The Lutheran Era," with no relaxation. He had signed the notes and contract and felt he must pay. No one can tell the sacrifices necessary to be made to pay the \$6,000 which he did on the debt of that church. But the strain was too much for him. Nature rebelled from the over-work and before the fourth year was over he was a physical wreck. The congregation gave him a mortgage on the furnishing of the church which was not covered by the first mortgage, for unpaid salary. He resigned on the first of May, 1899. The parting was affecting, the pitiful condition of the pastor, appealing through tears, to every one. Thus ended one of the most spectacular efforts to build a church within the annals of our church history.

Rev. A. F. Dressel, a student from the Western Theological Seminary, was called as a supply soon after, and in June, 1900, became pastor, serving the church faithfully until July, 1901, having been commissioned missionary by the Home Mission Board. Later Mr. Roy Badger and other Seminary students supplied the church irregularly.

About the time Rev. Dressel took charge, the Phoenix Loan Co., from whom the money had been borrowed, failed, and all their assets in Kansas were placed in the hands of an assignee. Repeated attempts were made by the Board of Church Extension to buy the church property from this assignee, but the reply always was that it could not be sold until the Federal Court had so ordered. Without any notice to any one interested, all the assets of the Company were sold to a company in Chicago dealing in such properties, and they disposed of the church before the congregation or boards knew it was in their hands.

In 1905 the building was purchased by a Christian Science society and is being used by them for services. The congregation has not disbanded, and to this day its faithful missionary society, continued all through its years of trial and trouble, meets as a missionary society, and lives in the hope of a church of its faith yet being founded permanently in that city.

It has been a sad task for the historian to tell this lamentable tale. We have tried to give it faithfully from both standpoints. We have no judgment to render but will leave that to the reader. That this story has its lessons no one will deny and doubtless it will be of value in future missionary enterprises.

Randolph, Riley County, Swedish Lutheran.—The Swedish Lutheran church of Randolph, Riley county, Rev. C. Hawkins pastor, was admitted into Kansas Synod in the fall of 1870. It withdrew in 1873 to unite with the Augustana Synod.

Fontanelle, Nebraska, German Lutheran.—While being served by Rev. A. G. B. Buetow, in 1870, the German Lutheran church of Fontanelle, Nebraska, was placed on the roll of Kansas Synod. One year later both pastor and congregation were dismissed to the new Synod of Nebraska.

Osborn, Osborn County, Ev. Lutheran.—This church was organized in 1873 and was admitted into Synod in 1874, but owing to inability to connect it with another church as a pastoral charge it could not support a pastor and soon lapsed.

Enterprise, Dickinson County, Ev. Lutheran.—This church was organized by Rev. F. R. Scherer in January, 1876, with twenty-two members in a country school house. It never had a church building and later was merged into a Swedish Lutheran church connected with Augustana Synod.

Wichita, St. Paul's—To tell the story of the attempt to establish a church in Wichita is to tell the story also of the great boom in real estate values which swept like an ungovernable prairie fire over the state of Kansas, and when the collapse came it carried down with it many churches as well as commercial institutions. The eyes of the Synod had been upon Wichita prior to 1887 for some time as a point where by all means a church should be planted. Field Secretary Lenker wrote in the *Missionary Journal* for May, 1886: "This city (Wichita) is growing beyond all expectations, even of its most sanguine friends. We ought to establish a mission in it at once.

It is destined to be a city of 50,000 to 80,000 people, full of public spirit, full of Lutherans." The President of Synod, Rev. M. F. Troxell, in his report (1886) said that persistent efforts had been made to organize in Wichita and urges the Synod to take steps at once to enter that city. The president was directed to visit Wichita with other brethren and make an effort to organize.

On the 4th of March, 1887, Revs. F. D. Altman and H. B. Belmer, inaugurated a canvass of the city extending through several days, preaching on the following Sunday in the Garfield opera house. On Monday they were joined by Rev. J. M. Cromer, then president of Synod. On Monday evening the organization of St. Paul's church was effected, with twenty charter members. These brethren worked hard early and late first to get members and then to get subscriptions for the purchase of lots and the erection of a building. A fine corner lot, 70 by 140 feet, was purchased at a cost of \$13,000 and this liability was assumed by two laymen, Messrs Blackwelder and Eicholtz, each subscribing \$6,500, deeding the lot to the trustees and giving their notes in payment for it.

Messrs Blackwelder and Jack were elected elders, Miller, Cress, Zeininger and Yoe, deacons; and Eicholtz, Blackwelder and Dickson, trustees. At the same time a subscription of \$3,250 was raised toward the erection of a church. Following up the great victories which they had gained so far, though largely only on paper, the congregation voted unanimously to extend a call to Rev. W. H. Singley, D. D. The church papers contained fulsom accounts of the vast promise of Wichita.

However Dr. Singley did not see it as did the friends who gave him the call. He saw that the people were going wild with speculation. A church lot costing \$13,000 in a prairie town in central Kansas, was certainly estimated at a fancy price, and it was "paid for," as the Observer correspondent stated, but with the subscriptions of two men who were so loaded with boomed real estate bought at fancy prices, that should a collapse come, they would be utterly swamped with financial obligations which they could never meet. Dr. Singley declined the call. Later came the collapse. Everything was swept away as if by a cyclone. The two men who donated the lot could not pay for it, one of them becoming absolutely penniless. The building subscriptions likewise largely became worthless. All this had been done exclusive of the General Boards of the church. Still the Synod was anxious to go into Wichita to plant a church, and pressed its claims upon the Home Board. In August, 1889, Rev. W. L. Sealrook was commissioned mission-

ary and at once went to Wichita and began to canvass the city for members, at the same time hunting up the fragments of the other organization which had been allowed to disintegrate. On the 6th of November he organized "The First English Ev. Lutheran church of Wichita," with 38 members, adopting the constitution of the Home Board, and electing three elders and three deacons. This church was admitted into Kansas Synod in 1890. He continued his work until December 1, 1890 when the mission reported 63 communicants and a Sunday school of 58 members, and no property or debt.

In April, 1891, Rev. J. A. Lowe took charge of the mission, which as yet had no assets save its membership, faith, and a fairly good Sunday school, all worshipping in rented quarters. In February, 1892, the Board of Church Extension loaned them \$2,000 and to this the congregation added \$2,800, a third of which was raised mostly from outside the city. A lot with 50 feet front on Topeka avenue, two blocks north of Douglas street, containing a five room house, was purchased for \$1,875. The house was removed and plans adopted for a church building. Almost the very day when the contract was to be closed the great financial crash of 1892-3 swept over the entire country, making it impossible to collect money. The contract signing was delayed. In the meantime they waited, putting their money in what they supposed to be the safest bank in the city. The bank collapsed but later paid about 40c on the dollar. Following this the treasurer of the church used the money rescued from the bank in his private business and failed. Some of this money was afterwards paid in way of taxes and street improvements. The Board finally recovered \$164 which was consumed for taxes, and street improvements. In September, 1893, Rev. Lowe became so discouraged that he resigned the field. The financial crash had involved everybody there. The members who had any property had it so heavily mortgaged from the days of the boom that they had all they could do to save it from the Nemesis which had swept over their city. During the last year the mission paid but \$115 toward the pastor's salary and \$97 toward current expenses, while the mission board paid \$500. The conviction grew on pastor Lowe that he ought not to take any more money from the Board for what he felt was a hopeless cause. He had himself been making heroic sacrifices for the cause which in so expensive a city he could not maintain. Dr. Barnitz alludes to this in a report quoted in Dr. Parson's "Life of Dr. Barnitz," "The Missionary is making great sacrifices. The family are evidently doing

without many things on the table and in the way of clothing to make ends meet and keep up the work and their own reputation for honesty."

The mission was dropped by the Home Board, and all properties were turned over to the Church Extension Board who sold the lots. The last report to Synod submitted by Rev. Lowe indicated 24 communicants, 30 Sunday school scholars, property valued at \$2,500, and \$2,000 indebtedness (B. C. E.) The failure can be attributed more to adverse circumstances, the fickleness of the fancy prices at which properties sold, and the creation of conditions impossible for a little band of workers to overcome. This great boom has its lessons, and of its depressing effect, hindering all kinds of church work, this example of Wichita is only one of many and among all denominations.

Oberlin, Trinity.—Trinity Lutheran Church of Oberlin was organized in 1887 with ten charter members, by Rev. J. W. Kimmel, appointed "Missionary of the Republican Valley." It was admitted into Kansas Synod in October the same year. A building was erected 28 by 40 with a tower and belfrey. A loan of \$300 was granted the church and the chapel was dedicated in the fall of 1887, Rev. S. B. Barnitz, Western Secretary, preaching the sermon. This congregation passed through many trials and discouragements owing to removals and inability to secure a pastor. After the removal of Rev. Kimmel in December, 1888, it was served a short time by Rev. C. W. Maggart as supply. For a couple years Rev. J. B. Umberger was pastor, in 1889-90. Then it was vacant for a number of years. Dr. Yarger in the *Missionary Journal* for September, 1898, says, "This place has not had a pastor for ten years or more; in fact, it never had a regular pastor for more than six months in its history."

In 1890 the Church Extension Board came to the rescue and granted another loan in the sum of \$500, to save the property. The struggle, notwithstanding, was too great and it was finally given up. The church never had more than 20 members. Three years after the completion of its building the membership through removals dwindled down to five. In 1891 six were reported. The few families that were left went to the Presbyterians. The property was reported as valued at \$2,200. For a number of years it was rented to the Baptists and finally sold to them, the proceeds going to the Board of Church Extension. The Hon. A. T. C. Geiger, who comes from a loyal Lutheran family in Iowa, made a brave struggle to establish this church. The writer of this history furn-

ished the bell that went in the tower while he was pastor in Ohio. All told the chapter is a sad one, and we cannot tell who is responsible for its failure.

Banner City, Mt. Zion.—Early in 1876, Rev. S. P. Harrington, then President of Kansas Synod, conducted preaching services at the "Seidel" school house five and a half miles west of Hope and near Dillon. Here in the spring of the same year he organized the "Mt. Zion Ev. Lutheran church" with eighteen charter members, and in his report to the synod described the outlook as "very hopeful." It was received into the Synod that fall. The congregation was served for several years by its founder. In 1879 it received aid from the mission board, but never succeeded in getting out of its school house environment. Later it was served by Rev. B. F. Hills, who re-organized it and moved it to Banner City where four lots were donated by the town site company and services were held also in a school house. It was connected with the Ebenezer church as a pastoral charge. In 1887 Rev. Hills made the attempt to raise funds for the erection of a church securing all told about \$1,600 in subscriptions. The building was to have been placed on four fine lots purchased by the Board of Church Extension. However owing to a series of drouths and removals to other parts the enterprise was abandoned. It was connected for a time with St. Paul's church a few miles to the southwest, also a school house church. In 1891 St. James church south of Abilene was added to the charge for two years. In 1893 Rev. Hills was succeeded by Rev. H. A. Koogler, who served it until 1898. It was without a pastor until 1900 when Rev. J. F. Petticrew took charge remaining but six months. The many removals from the charge almost destroyed the church, and in 1901 it had but two families remaining, and having no building the work was discontinued and the church dropped from the roll of the Synod.

Osaawkee, Jefferson County, St. John's.—This church, of which we have but little account, was probably organized by Rev. David Earhart in a school house on Grasshopper creek, eight miles south of Valley Falls, the date of which antedated the organization of Kansas Synod. It was served in 1863-9 by Rev. S. P. Harrington and later by Rev. G. A. Exline. It was also supplied by Rev. S. N. St. John, while he was pastor at Valley Falls. Later it grew so weak from removals that it was finally dropped from the synodical roll.

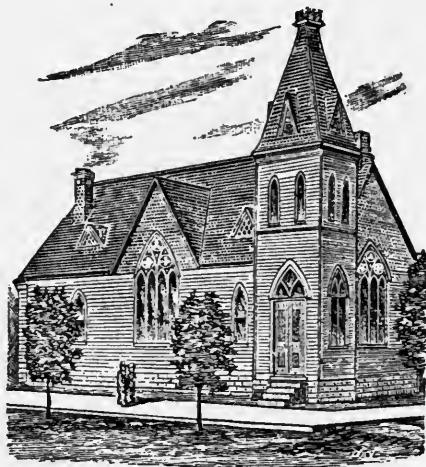
Stranger Creek, Atchison County, Christ's.—After preaching for a considerable length of time in a school house on Stranger creek in Atchison county, Rev. David Earhart, in 1870, organized a church known as Christ's Ev. Lutheran church. It was the last church organized in Kansas by this pioneer worker. In 1872 it applied for membership in Kansas Synod but was not admitted owing to its constiution not being so framed as to bind it to the General Synod. This was corrected and in 1874 it was formally admitted. In July the same year Rev. Earhart resigned and removed to Pennsylvania. During 1875-6 the church was irregularly supplied with preaching. In the winter of 1876-7 the school house in which they met burned down. In 1877 it was united with Monrovia as a pastoral charge. Later owing to two feuds which arose among the members it disintegrated and finally disbanded.

Kanopolis, Trinity.—While Rev. H. L. Yarger was preaching at Ellsworth in the summer of 1886, he began to hold services at the new town of Kanopolis four miles to the east. In his report to the Mission Board soon after he wrote, "I hope soon to go to Kanopolis every two weeks. We hope to get a church there soon. . . . The Lutheran church has an awful responsibility in the western country, greater than can well be conceived." In this hope he was successful, organizing with thirty-two charter members that winter, although we cannot find the date. In the spring of 1887 he began to raise funds for the erection of a church. The lots had already been secured from the Kanopolis Land Company. The cornerstone was laid on the 1st of May, Revs. M. F. Troxell, and G. D. Gotwald assisting in the ceremony, and on the 3d of July following, the chapel was dedicated, Rev. S. B. Barnitz preaching the sermon from the text, Neh. 10:39. The church received \$100 from the Church Extension Board, half loan and half donation, and was able to dedicate free from debt. The building cost furnished \$1,200 frame, 28 by 38 feet, with a pulpit recess and a tower entrance 8 by 8 feet. It was the first church built in the town. In the fall of 1887 it was received into Kansas Synod, the application for this being signed by the pastor, H. S. Ehrenfeld, S. Eighinger, J. M. Hawkins, August Feirstel, and Mrs. Ellen Buffington. This church was served in connection with Ellsworth, and received aid from the Home Mission Board for a number of years. In due time its church extension loan was returned. For its succession of pastors see the account of the Ellsworth church. In later years, with the collapse of the salt industries of that section, and the removal of

so many members, it became necessary to discontinue services. The property was sold to the Presbyterians in 1898 and the proceeds were used to help erect the Lutheran church at Excelsior.

Ellsworth, St. Paul's.—The earliest preaching services of a Lutheran character in Ellsworth county were held by Rev. Levi Sternberg, D. D., of Ft. Harker, and in a rude "dug-out" with common board slabs for seats. In 1878 Rev. A. Essick located at Ft. Harker (Kanopolis) about six miles east of Ellsworth. He held services in the school house at Ellsworth and was followed by Rev. S. P. Harrington. An organization was effected sometime in 1878, and Rev. Essick writes in the Lutheran Observer saying that "Mr. J. G. Schmucker is a member of my church." (This brother had taken part in the organization of Kansas Synod ten years previous, representing the Lawrence church.) The organization began with 22 members, and was duly admitted into Synod. Rev. Essick was followed by Rev. T. F. Dornblaser, in 1879, who had been commissioned by the Home Board as missionary and who served the congregation in connection with his duties as Travelling Missionary.) The church was pastorless in 1880-1. In April, 1882, Rev. John A. Bright accepted a call to the pastorate then composed of Ellsworth, Lincoln Center, the county seat of Lincoln county, Pleasant Valley school house five miles south of Lincoln Center, State Center and Whaley school house, four preaching points, the Home Board continuing mission aid. It is related that during one of Rev. Bright's itinerant journeys when he arrived at Wolf creek he found it so swollen from rains that he could not ford it, while his congregation was on the other side. He invited them to bring their wagon seats down to the bank of the creek and be seated and he would preach for them "across the waters." Backing his own rig down to the brink and improvising a pulpit, he let his strong clear voice ring out, sending across to the other side his gospel message. It was indeed a most unique service in which the preacher's usual hand-shake had to be omitted. Rev. Bright resigned the Ellsworth church in February, 1884, continuing, however, to supply the preaching points at Lincoln Center and Pleasant Valley. During 1884-5 the church was vacant, suffering all the consequences of a shepherdless flock, and through a series of short crops and drouths which caused many to remove from the place. During this period the church was occasionally supplied by Rev. A. B. Kirtland and others, but so thoroughly discouraged were they that they sold their church lots and practically quit.

In April, 1886, Rev. H. L. Yarger, visited Ellsworth, canvassed the town and gave such a glowing picture of the bright prospects there, that the Home Board commissioned him as missionary in August following. On the 5th of September the church was re-organized under the name of St. Paul's Ev. Lutheran church, and at the meeting of the Synod that same fall it was re-admitted. In the following year through the influence of a gift of fifty dollars from a friend a lot was secured for \$110 and paid for and plans made for the erection of a church. The cornerstone was laid on the 10th of June, 1888, the service being held in the Baptist church, Rev. M. F. Troxell preaching the sermon. The building was dedicated on the 17th of February, when the pastor was assisted by Revs. G. D. Gotwald and T. F. Dornblaser. Although the day was cold and a deep snow lay on the ground a large audience assem-



ST. PAUL'S CHURCH, ELLSWORTH.

bled. During the day \$575 was raised and later the balance of the debt amounting to \$175 was secured. The Extension Society loaned them \$400 and donated \$220. The cost of the structure complete was \$3,300. It consisted of a frame building 30 by 56 feet, with a corner tower 12 feet square, and a pulpit recess 8 by 14 feet. It was seated with 250 chairs and lighted with an oil chandelier. Rev. Yarger served this church, and one at Kanopolis and Excelsior, and the two preaching points in Lincoln county, until April,

1889. He was succeeded by Rev. W. W. Kribbs, who after a year was followed by Rev. E. S. Rees, who also remained but a year. Rev. E. B. Killinger served the church for six months in 1892, and Rev. E. E. Schantz supplied for a few months in 1893. For the next eight years the church was pastorless suffering the usual disintegration of a church without a shepherd. In March, 1901, the few remaining members met and instructed the trustees to deed the property to the Board of Church Extension, and then disbanded. This was a sore trial to some of those faithful pastors who served it in success and prosperity in its earlier days. At no time did the church report more than 42 members. In 1886 a Home and Foreign Missionary Society was organized and which continued until 1892. In the summer of 1901 the building was sold to the Synod of N. America by the B. C. E.

White Rock, Ev. Lutheran, Hardy, Nebr.—On the 28th of May, 1872, Rev. G. Walker, after preaching in a school house at White Rock for some time, organized the Ev. Lutheran church of White Rock. The town was located in the N. E. part of Republic county where a large colony of Scandinavians had settled. It was admitted into Kansas Synod the same fall. During 1873 the charge was pastorless, and during 1874 it was served jointly with the Osborn congregation by Rev. J. K. Ekman which service continued until 1876. For the following four years the charge was without a pastor because of inability to support one. During the winter of 1879-1880, Rev. T. F. Dornblaser, travelling missionary held a series of meetings there resulting in 30 additions. On Easter day, 1880, Rev. J. A. Lowe was secured as pastor through the efforts of Mr. A. Lowe, who at a previous meeting of Synod, when Rev. Lowe was ordained, laid hands on him and said, "We want you to be our minister." In the following spring after he had fulfilled his engagement as a teacher, Rev. Lowe took charge on the humble salary of \$300 a year. The Mission Board declined to grant help and the young pastor was obliged to bear the burden alone. The salary was so scant and living expenses so large that ends could be met only with the most rigid economy. No matter where the Synod met if Rev. Lowe was there it was because he came overland in his buggy for he had no means with which to pay his fare. He began with one preaching point at White Rock, but to this he soon added five others in the surrounding school houses. In the following year he added churches at Republic City and Hardy, Neb., still preaching at several school houses in the country. In 1880 White Rock

was a booming town feeling confident that it would get the new railroad which was building north through Scandia, but the road finally passed through Republic City, and the new Burlington and Missouri River line went through Hardy, leaving White Rock stranded, and in a short time it was a deserted place, with the prairie grass again growing where once was a promising town. When the town of Hardy was laid out Rev. Lowe, out of his meagre salary of \$300 paid \$50 for a lot for a new church. Here he organized "Union" Ev. Lutheran church. The church at White Rock naturally perished and the members who lived to the north and east united with the church at Hardy, or that at Republic City, or the Jewell church.

Republic City, Ev. Lutheran.—The Ev. Lutheran church of Republic City was organized in 1881 by Rev. J. A. Lowe at the time the new branch of the Missouri Pacific Railroad was pushing northward up into Nebraska through the Republican valley. The preaching was held in a school house, but the congregation was never able to secure either a lot or a building. The church was admitted into Kansas Synod in the fall of the same year it was organized, upon the condition that it adopt the constitution recommended by Kansas Synod. No record exists that this was ever complied with. The church continued for a time connected with Hardy but finally went to pieces.

Nuckolls county, Nebr., Bethel.—Rev. J. E. Maurer, while pastor at Hardy, Neb., began preaching at the Weimer school house located five miles north of Hardy, in May, 1888, and on January 12th the following year organized a church of ten charter members among whom were Mr. and Mrs. John R. Weimer, Mr. and Mrs. Peter A. Weimer, and Mr. and Mrs. R. B. Phillippi. This church was admitted into Synod the same fall as the "Nuckolls county Ev. Lutheran church." During the pastorate of Rev. J. E. Maurer it was served in connection with the Hardy pastorate. Later owing to removals, and the absence of a church building, the congregation disintegrated and finally was dropped from the roll of Synod, in 1894.

State Center, Barton county, Ev. Lutheran.—Organized by Travelling Missionary T. F. Dornblaser, May 18, 1879, and was admitted into Kansas Synod that fall. Never had a regular pastor and failed. It was a school house church, located in the northeast part of the county.

Halstead, Harvey county, Ev. Lutheran.—Organized by Traveling Missionary T. F. Dornblaser, December 29, 1878, and admitted into Kansas Synod in 1879, and served for a season by Rev. D. H. Randall. It never had a regular pastor and continued for a few years as a school house church. It was dropped from the synodical roll in 1886.

Pride, Barton, county, Ev. Lutheran.—Organized in the home of James Welty by Travelling Missionary Rev. T. F. Dornblaser, June 15th, 1879, in the midst of a colony of Lutherans, with 20 members. Admitted into Kansas Synod same year, never had a permanent pastor and failed. It was a school house church.

Lone Tree, Ellsworth county, Ev. Lutheran.—This church was organized by Synodical Missionary T. F. Dornblaser while residing on his farm near Ellsworth, June 29th, 1879, and assisted by Rev. A. Essick. It has been a preaching point. It was served by Rev. J. A. Bright in 1882-3-4. There is no record that it was ever admitted into Synod. It likely perished from long vacancy.

Pardee, Atchison county, English Lutheran.—After preaching for several months in the Campbellite church at Pardee, located seven miles southeast of Monrovia, Rev. J. B. McAfee organized an English Ev. Lutheran church, in June, 1858, which he served in connection with Monrovia and Grasshopper Falls until the fall of 1861 and without compensation. At one time he refused the gift of fifty dollars which the members had collected for him feeling that their pastor was worthy of compensation after his long trips over the prairie to bring them the gospel. After he resigned preaching was held now and then by Rev. J. G. Ellinger and later by Rev. S. P. Harrington, but the congregation which was small soon scattered and finally ceased to exist long before Kansas Synod was organized in 1868.

Crooked Creek, Jefferson county, Ev. Lutheran.—While preaching at Pardee Rev. J. B. McAfee also opened a preaching point at the Lillie and the Hall school houses on Crooked creek in Jefferson county. Here he organized a Lutheran church, serving the congregation with preaching every two weeks, alternating in the two school houses which were located two miles apart. After he resigned in the fall of 1861 to enter the Federal army the congregation soon went to pieces.

Delight, Lincoln county, Ev. Lutheran.—This congregation was organized by Rev. J. H. Harpster on the 27th of July, 1879 in the

home of Wm. Stover. It was known also as the Madison church. It was admitted the same year. It was a school house church. It never materialized.

Lincoln Center, Lincoln county, Ev. Lutheran.—This church was organized September 27th, 1880 by Travelling Missionary T. F. Dornblaser, who served it off and on while residing on his farm near Ellsworth. The church contained a number of very substantial families among whom were, Mr. and Mrs. Cyrus Stover, Mrs. J. D. Miller, Mr. and Mrs. Judge Artman, and Mr. and Mrs. Wycoff. The church was formally admitted into Synod the same year. It was served from 1882 to 1884 by Rev. John A. Bright. After a vacancy of three years Rev. H. L. Yarger took charge, who reorganized the church, and at which time a lot was bought for \$250 and deeded to the Board of Church Extension. A building was never erected, services being held in the school house. In the spring of 1887 Prof. O. G. Klinger of Salina re-organized the church, but soon leaving the interest lagged, and the work finally ceased.

Monrovia, English Ev. Lutheran.—During the early part of 1855, Mr. S. J. H. Snyder an ardent Lutheran and anti-slavery sympathizer who had emigrated from Wells county, Indiana, and Mr. John Helwig, another settler of similar inclinations though not so outspoken, who had come from Canal Dover, Ohio, considered at various times how they might obtain preaching in their community. During the winter of 1857 they heard of a Lutheran minister living at Leavenworth, Rev. J. B. McAfee, whom they tried to get, but in vain. They had preaching several times in 1856-7 by a Methodist preacher by the name of Knox and later by a noted character known as "Pardee Butler," a Campbellite minister. However it was not until the latter part of 1858 that they secured Rev. McAfee, who at that time was preaching at Grasshopper Falls. The latter organized the Monrovia Lutheran church on the 16th of January, 1858, and thereafter preached every two weeks for them. The charter members consisted of S. J. H. Snyder and wife, and daughter, John Helwig and wife, J. H. Talbot and wife, Mother Hipple and her son Samuel Hipple, and some little time later a Mr. Kirkpatrick and wife, a Mr. Winklepeck and wife, Father Brown and wife and Benj. Wallack and wife, were added to the original number. Mr. Snyder was chosen an elder and Mr. Helwig a deacon. The organization was of a simple character with no particular reference to the confession of the Lutheran church. The first communion service was held on the 18th of January, 1860, when, accord-

ing to Mr. Snyder's "Private Journals," "The members all partook of the Holy Sacrament with the pastor, and it was a blessed season, and the spectators looked upon the solemn scene with reverence and awe. Blessed be our God."

Rev. McAfee served this church in connection with that at Pardee and at Crooked Creek until early in the fall of 1860. Then noting in the "Lutheran Observer" the arrival of Rev. David Earhart at Sumner, Atchison county, he wrote him inviting him to take charge of the pastorate, which he did, as the move met the approval of the congregations. Finding the churches quite loosely organized with no adherence to any creed, he re-organized them under a constitution which recognized the Augsburg Confession, thus making them Lutheran churches not only in name but in belief. In the fall of that year Rev. D. S. Altman arrived from Illinois to assist the pastor in a series of gospel meetings. The result was a gracious revival in which thirty-seven united with the church, thus greatly strengthening them. At this time Rev. Earhart was serving several other churches in distant counties, and the work was too hard for one man. Correspondence was entered into with the Home Mission Society, which resulted in the Monrovia church being placed on the funds of that society which sent them a missionary in the person of Rev. S. P. Harrington who took charge on the 17th day of June, 1864. The new pastor set himself at once to the task of erecting a church. At a congregational meeting held on the 1st of July that year a resolution was passed deciding at once in favor of erecting a church building. A subscription was taken and labor and materials volunteered and the enterprise started with quite a favorable outlook. Not long afterward the work was interrupted in a manner and from a source unlooked for. About this time the dread rumor had reached Kansas that General Price with 40,000 confederate troops was marching toward Kansas and would likely invade it. The state militia was called out and many men in the Eastern part were impressed into service, and among these was Rev. Harrington. Both Rev. McAfee and Rev. Harrington were among the Union forces. A series of skirmishes and battles took place. Rev. McAfee relates that the first time he saw Rev. Harrington was when the latter was flying at the top of his speed, without gun, or hat, and his horse bleeding profusely at the nose, having been shot in the skirmish. It was quite a novel meeting of two ministers who were to labor for so long a time thereafter in the spread of Lutheranism in Kansas, the one as a pastor and missionary, and the other as a business man, fortunate in his invest-

ments, and thus able and willing to lend the efficient financial help without which missionary operations in a new state are impossible. The repulse of the Confederates removed the martial law which had been declared in the state, and the impressed pastor was permitted to return to his charge. The new church was completed in the following spring and arrangements were made for its dedication at a meeting of a Lutheran Conference composed of Lutheran ministers in Kansas, Nebraska and Missouri to be held on Sunday, May 28th, 1865. This was the first Conference of Lutheran ministers west of the Missouri river. Rev. H. W. Kuhns of Omaha preached the sermon. In the "Lutheran Observer" under the date of July 7, 1865, Rev. Harrington writes, "We needed \$300 on the day of dedication." Among those present at this dedication was Rev. J. B. McAfee, the first pastor of the Monrovia church. He had just returned from a long eight-day trip by the overland stage coach from Topeka to Larned, where he had married Mr. and Mrs. Jesse Crane. The doughty Colonel handed the minister \$30 for his expenses, \$87 for his stage ticket, and \$50 for his fee. That \$50 fee was laid on the plate at the Monrovia dedication, and with other offerings enabled the mission to dedicate free from debt. The pews of the church were made from black walnut which had been hauled from the Kaw valley above Lawrence. At this writing these pews are still doing good service in the Effingham church. The ministers, after the dedication, organized the first conference held on Kansas soil in this church the following days of which the report says, "The interests of the church were discussed and I hope with good results. It was truly a solemn meeting. This closes my first year's labor in Kansas. God bless the Home Missionary Society."

Rev. Harrington resigned in 1869 and was followed in 1870 by Rev. M. G. Boyer, and he in turn in 1873 by Rev. S. N. St. John. Rev. D. Harbaugh was in charge in 1874, when at a joint meeting of the charges at Monrovia, Grasshopper Falls, and Christ's church on Stranger creek, a school house church three miles east and a little south of where Farmington now stands, a church which had been organized in September, 1860, by Rev. D. Earhart, the three were united into a pastoral charge. Rev. W. I. Cutter became pastor in 1877, remaining until 1881. From this time on until the church was organized at Effingham in 1887 they had no pastor. Much of the membership moved away and the remainder became greatly discouraged. The synodical minutes of 1883 states, "Valley Falls and Monrovia are still vacant and the membership is dis-

banding and uniting with other churches." A few of the members united with the church organized at Effingham in 1889. The old building was sold to a son of Mr. S. J. H. Snyder and transformed into a barn, and the pews and pulpit furniture donated to the Effingham church.

Trinity Church, Portland, (Sumner Co.)—In the Spring of 1887, Rev. J. G. M. Hursh came to Sumner county as a missionary in the Southwest. Finding a number of Lutheran families in Walton township he began preaching for them in a school house. A canvass of that section revealed the presence of forty-seven confirmed Lutherans. A meeting for the purpose of organizing a church was held in the Baptist church of Portland on the 22nd of June. Thirty-three members signified their willingness to enter an organization. A constitution was adopted naming the church "The Trinity Ev. Lutheran church of Portland." Officers were elected and arrangements made for holding regular services with Rev. Hursh as pastor. At this meeting eleven children were baptized, this feature revealing the fact that the means of grace had been wanting in that community for some time. On the 29th of October application was made for membership in Kansas Synod signed by James Janson, S. Krout, Eckard Peters, and A. Wolf, elders and deacons of the new congregation. It was duly received and enrolled. The church was served in connection with that at Perth until after this convention of Synod when the pastor decided to give all his time to the work at Wellington. Rev. E. E. Schantz who had just been licensed was called to Portland as pastor. His pastorate was very short. While there he attempted to develop a field at Augusta, Butler county, residing at that point, but the movement failed. After a pastorate of six months he resigned. Rev. A. H. Burk taking charge of Perth spent six months at Portland, during which time he made an effort to build a church there raising a subscription of \$500 for the same. Owing to the long distance from Perth to Portland, (eighteen miles), and other obstacles, the movement failed. Members moved away, and having neither preaching nor building, the movement languished, and finally about fifteen years ago, the point was abandoned.

Pleasant Valley, Zion's.—A couple hours ride northeast of Chapman brings the traveller to a beautiful stretch of country known as Pleasant Valley. In this section preaching services had been held in school houses for some time conducted by various brethren. The field was reported to Travelling Missionary T. F. Dornblaser,

who in 1880 visited the place, held services, and finally on the 29th of February, 1880, organized the Pleasant Valley Zion's Ev. Lutheran church with twenty-three charter members. The services took place in the Pleasant Valley School House hence the name of the church. It was received into Kansas Synod at its next convention, and before the close of the year it had reported 35 members. It was attached to the Ebenezer charge in June, 1881, and Rev. B. F. Grenoble became its first regular pastor. He was followed in December, 1884, by Rev. N. A. Whitman. In the summer of 1886 the charge was enlarged by the organization of a third congregation at Keystone, a point still further northwest from Chapman and where the pastor resided. In 1888 it was united with St. Paul's of Manchester as a charge. Rev. Whitman was succeeded in 1889 by Rev. Jonas Freet, and in 1891 it became pastorless, and continued so until it disintegrated, going into that sad experience found so generally in the "School-House-Church" where the movement did not soon crystalize into the erection of a building.

Washington, Washington county, St. Paul's.—This congregation was organized by Rev. M. F. Rinker March 10th, 1888, and was admitted into Kansas Synod in the same year. A good building lot was secured through the help of Rev. J. N. Lenker, valued at \$925, but no definite attempt was ever made to erect a building. It was served by Rev. Rinker until 1890. For a while after this Washington, Barnes and Greenleaf, were placed in one pastoral charge and served by Rev. J. E. Maurer during 1891. This arrangement was not acceptable to the other churches, and as a result the church never after that had a pastor and soon disintegrated and was dropped from the synodical roll in 1893.

Pontiac, Butler county, St. Paul's.—This church was organized by Travelling Missionary T. F. Dornblaser on the 23d of August, 1891, and the same year it was received into Kansas Synod. For a while it was served by Rev. H. Acker. It being far from other churches could not be united with another church as a charge, and as a result it soon disbanded. It never erected a building.

Lost Springs, Marion county, St. Paul's.—After preaching in the neighborhood of Lost Springs for some time Rev. B. F. Hills gathered together a number of families among which were Joseph Shields and wife, Mr. and Mrs. Rishel, Father Jacob Wise and wife and son Jacob, Jr., and Elmer Wise, and Emanuel Wise and wife and Mrs. Allen, and organized the St. Paul's Ev. Lutheran church

of Lost Springs, September 23d, 1888. The church worshipped in the school house and was served for two years by Rev. Hills. Many of the principal families moving away the church finally disbanded. It was admitted into Kansas Synod the same year it was organized.

Spring Grove, Doniphan county, Ev. Lutheran.—A congregation was organized here by Travelling Missionary T. F. Dornblaser, in a school house located ten miles north of Atchison, and with twenty charter members. For a season it was supplied by a student, Mr. E. E. Schantz, but it never became established.

Crawford county, Swedish Lutheran.—Two Swedish Lutheran congregations located at and in the neighborhood of Girard, Kansas, called Rev. V. G. Hoag as pastor in 1870 and the reports of these congregations were incorporated in the Kansas Synod minutes although no record exists that the congregations were ever formally admitted. The charge was very weak and could scarcely support a pastor. Rev. Hoag resigned in September, 1873, and the congregations a little later went into the Augustana Synod.

Cedar Vale, Chautauqua county, Ev. Lutheran.—An Ev. Lutheran church was organized here on the 1st of April, 1888, by Rev. H. A. Koogle. The organization was small but the outlook seemed sufficiently encouraging for the purchase of four centrally located lots for a church. At the first services were held in a school house. Later Rev. S. Henry was secured for a short season as pastor or supply. However the movement never advanced far enough to warrant an application for membership into the Synod and the movement finally failed. Lots were purchased and held for a number of years, but finally sold by the Board of Church Extension.

Winfield, Kansas.—Quite an earnest effort was made to locate a church in this fine city in 1887 while Rev. J. N. Lenker was Field Secretary of the Board of Church Extension. Several canvasses were made by him and services held, resulting in the finding of a number of good Lutheran families among them Hon John A. Eaton, who was formerly a fellow member with the writer of St. Paul's church at Bucyrus, O. Mr. Eaton offered to stand one third of the cost of any lot that might be purchased for a church site. After a partial development of the field it was left in the hands of Rev. J. G. M. Hursh of Wellington. Owing to the persistent opposition of the Missouri Lutherans of the city and St. John's college located

there, the attempt was finally given up, much to the delight of the Missourians as is indicated in a sketch of theirs of St. John's college.

Norway, Republic county, Norwegian Lutheran.—We do not have any information when this church was organized, probably in 1886 or 1887. The pastor in 1888 was Rev. H. C. Roernaes, who at that time held his membership in Nebraska Synod. His parish consisted of English-Norgewian churches located in Norway, Republic county, another 31 miles west in Jewell county, and Spring Creek 31 miles north in Nuckolls county, Nebraska. The charge was poor and the pastor illy supported. On the 19th of April, 1888, the corner-stone of a new church was laid at Norway and a service was held in both English and Norwegian, Rev. J. E. Maurer, of Hardy, Nebraska, assisting. After a painful struggle the church was completed and was opened for use for the first time on the day of Pentecost, May 28th, 1888. While the audience was assembling a frightful hurricane came up and tore the building into pieces. The church was an humble one costing, not counting the help of the people, about \$600, and its erection after the loss of the crops during the year previous, was one of great sacrifice. Although the church did not belong to the General Synod, Rev. J. N. Lenker secured for it a donation of \$200. Surrounding churches lent a helping hand and the brave Norwegians set to work erecting a still better church. This was dedicated in the spring of 1889, when Rev. C. Huber preached the dedicatory sermon and so well managed the finances that the debt was all raised.

Georgetown, Colorado, St. Paul's.—The residence of Rev. Reuben Weiser, D. D., at Georgetown, Colo., in the heart of the Rockies could not long continue without an effort to organize a church there. After preaching for some time to the many foreign speaking miners there while he was editing and publishing "The Colorado Miner," he finally effected the organization of St. Paul's Ev. Lutheran church with twenty-five charter members, on the 27th of August, 1877. This congregation was received into Kansas Synod the same year, when it was, Resolved, "That we rejoice in the fact that we have now one General Synod Lutheran church in the growing state of Colorado." In a letter at the same time sent the Synod Dr. Weiser said, "There are 250 or 300 members of the Lutheran church in Georgetown. I preach for them for nothing, am my own sexton, and furnish the house. I raise some money

for missions (\$10) and officiate in three languages." This church later became Scandinavian, and now belongs to the Augustana Synod.

Americus, Lyon county, Ev. Lutheran.—At a point about ten miles northwest of Emporia a goodly company of settlers from Perry county, Pennsylvania took up lands and at once began to look out for a church of their own faith. Travelling Missionary Dornblaser visited the place and after preaching for them, with the assistance of Rev. L. C. Groschlose, organized an English Lutheran church on the 24th of August, however not completing the details. This was accomplished on the 21st of September, when nineteen members were enrolled. At this time a Church Council was elected and installed. Among the prominent families identifying themselves with the new church were the Swarners, the Hassingers, the Leshes, the Barclays, the Shoops, the Havers, the Mahans, and the Herbersels. The congregation was admitted into Kansas Synod that fall. Services were held here for a season by Rev. Groschlose as supply, but the church never built, and never succeeded in getting a regular pastor. The enterprise finally failed.

Johnson county, St. Paul's.—A preaching point was located five miles south of Gardner, which was organized into a church in 1872 known as St. Paul's Ev. Lutheran church of Johnson county. The same year it was admitted into Kansas Synod. It was supplied occasionally by Rev. D. S. Altman, but it was seemingly not able to pay even all his travelling expenses. It had about a dozen members but no building. It disappears from the minutes during the later seventies.

Franklin county, St. Matthew's.—This church was organized and admitted into Synod in 1872, a "school-house" church which never became permanent and never had a regular pastor.

Kansas City, Kansas, Swedish Lutheran.—This church was organized about 1878, and was given aid in the sum of \$60 by the Board of Home Missions. The church however never came into the General Synod and is probably now in the Augustana Synod if in existence.

Tipton, Missouri, English Lutheran.—Tipton, Missouri, was visited a couple times by Rev. Morris Officer during his western missionary trips. It was located on the line of railroad which connected St. Louis with the young town on the Kansas border, then known

as Westport or Kansas City. On the 22nd of February, 1867, he effected an organization with twenty charter members. In the latter part of April he succeeded in installing Rev. E. J. Keplinger as missionary, serving the church in connection with one at Versailles. In November, 1868, these two churches through their pastor and a lay delegate participated in the organization of Kansas Synod, at Topeka. The church was never able to erect a building, though the pastor issued an earnest appeal in the *Lutheran Observer* of April 30th, 1869, for assistance, and had a building committee appointed composed of Messrs Jacob Crone, L. M. Culler, T. Parkins, A. T. Swarner, and G. Rosenhahn, but the movement failed, and the congregation continued to use the town school house. The church really never became strong. After three years Rev. Keplinger resigned. After that the charge was supplied with preaching occasionally, but owing to its inability to support a pastor it soon languished. In 1872-3 Rev. W. H. Steck of Kansas City supplied them off and on. Finally some of the members moving away, the others went into other churches, and the effort failed.

Versailles, Missouri, English Lutheran.—While visiting Tipton, Missouri, during his western missionary trips Rev. Morris Officer went across the country to the county seat of Morgan county some eighteen miles to the south of Tipton and a hundred and thirty miles from Kansas City. Here he held services in the county court house, preaching several days, "A blessed work," as he writes in his diary as quoted in Imhoff's "Life of Morris Officer." On Thursday the 21st of February, 1867, he organized a church, "received members, four by letter, two by profession of faith, and two by confirmation." They adopted a constitution and elected church officers. Among the members were two brothers Geo. H. and John H. Stover. The church here was rather stronger than that at Tipton. In April Rev. E. J. Keplinger was installed as pastor. This church with that at Tipton reported in 1869 a combined membership of fifty-five. While Rev. Keplinger was here he was assisted in several protracted meetings by his colleague in Kansas City, Rev. A. W. Wagenhals. After the resignation of the pastor in 1870 the church was never able to get another and as a result languished until it ceased to exist. (See Tipton.)

CHANGE OF NAME AND INCORPORATION OF KANSAS SYNOD.

When Kansas Synod was organized in November, 1868, in the absence of a prepared constitution, it resolved to be governed by the constitution of the Synod of East Pennsylvania, substituting the word "Kansas" for that of "East Pennsylvania." On April 2nd, 1869, at a special meeting of Kansas Synod at Atchison, a constitution was formally adopted in which the name of the synod was specified as, "The Evangelical Lutheran Synod of Kansas and Adjacent States." The basis of this constitution was stated to be that of the General Synod as held and published at that time. At this same convention the officers were instructed to "procure an act of incorporation for the Synod." This was not done and at the next convention of Synod the matter, although brought up, was allowed to lapse. There is no record of any incorporation papers taken out until 1886. However in 1883 steps were taken through which the name of the Synod was changed to "The Ev. Lutheran Synod of Kansas," by legally dropping the words, "And Adjacent States." Under signature of A. J. Kissell, President, and M. F. Troxell, Secretary, articles were filed with the Secretary of State from Shawnee county, on the 28th of November, 1884 certifying to this change of name. On the 17th of November, 1886 application was filed for a state charter from Lyon county, and this document was issued with an expiring limit of twenty years. From this time on a Board of Trustees was annually elected and duly qualified by making affidavit of their election and promising to perform the duties of the charge faithfully. In 1887 the Synod instructed its Trustees to adopt a code of By-Laws for the purpose of governing the secular transactions of the Synod. At the convention of the Synod at Topeka in 1906 the Trustees were instructed to allow the old Charter to expire by limitation, November 17th, 1906, and immediately take out a new Charter with a ninety-nine year limitation. This was accordingly done and on the 30th of November it was issued. The document is as follows:

OFFICE OF THE SECRETARY OF STATE. I, J. R. Burrow, Secretary of the State of Kansas, do hereby certify that the following and annexed is a true and complete copy of the Charter of the Evangelical Lutheran Synod of Kansas, filed for record in this office November 30, 1906. In testimony whereof, I have hereunto subscribed

my name and affixed my official seal, this 30th day of November, A. D., 1906, (Signed) J. R. BURROW. (Seal.)

THE CHARTER.

The Charter of the Ev. Lutheran Synod of Kansas.

The undersigned citizens of the state of Kansas, do hereby voluntarily associate ourselves together for the purpose of forming a private corporation under the laws of the state of Kansas, and do hereby certify,

First, That the name of this corporation shall be The Evangelical Lutheran Synod of Kansas.

Second, That the purposes for which this corporation is formed are to promote the worship of Almighty God under the Formula for the Government and Discipline of the Evangelical Lutheran church as adopted by *The General Synod of the Evangelical Lutheran Church in the United States of America*: to discharge all the functions arising under the rules and regulations of said church; to advance the temporal interests of said church in Kansas by taking, holding and disposing of such property, personal and real, as it may acquire by gift, devise, purchase, or otherwise.

Third, That the places where its business is to be transacted are at Topeka and such other places where said synod meets in Annual Convention, and other places arranged for by its Board of Trustees.

Fourth, That the term for which this a corporation is to exist is ninety-nine years.

In Testimony whereof, we have hereunto subscribed our names, this 17th day of November, A. D., 1906.

H. A. OTT,
J. B. MCAFEE,
C. W. HORN,
J. B. WHERFEL,
H. G. LICHT.

STATE OF KANSAS, Shawnee County, S. S. Personally appeared before me, a Notary Public in and for Shawnee county, Kansas, the above-named H. A. Ott, J. B. McAfee, C. W. Horn, J. B. Wherfel and H. G. Licht, who are personally known to me to be the same who executed the foregoing instrument of writing, and duly acknowledged the execution of the same. In Testimony Whereof, I have hereunto subscribed my name and affixed my notarial seal this 17th day of November, A. D.; 1906. (Signed) ELIAS SHULL, (Seal) Notary Public, Shawnee county, Kansas. (Term will end March 16, 1908.

Filed for Record, Nov. 30, 1906.

J. R. BURROW, Sec'y of State.

KANSAS SYNOD AND THE BENEVOLENCES OF THE CHURCH.

Kansas Synod at its second convention, a special session held at Atchison in April, 1869, elected, Rev. A. J. Hesson and Hon. S. J. H. Snyder as its delegates to the Twenty-fourth Convention of the General Synod which met in May following, at Washington, D. C., giving them instruction to make formal application for membership. The Synod was duly received at this convention and committed itself to support the missionary and benevolent operations carried on by the General Synod. Its first contributions the following year were small indeed, consisting of \$112 for home missions, and \$50 for foreign missions. During the first ten years of its history the total contributions of Kansas Synod to the General Synod averaged less than \$250 per year. This need not seem strange when one takes into consideration the struggle of the people amid drouths and grasshopper plagues to maintain a church service of their own from year to year.

However at the close of the second decade, 1888, the Synod showed decided gain, as is seen in the following report: General Synod, \$61; Home Missions, \$92; Foreign Missions, \$100; Church Extension, \$128; Pastor's Fund, \$17; Ministerial Education, \$327; Orphan's Home, \$25; W. H. & F. M. S., \$917.

Ten years later, 1898 the growth is seen in the following report: General Synod, \$45; Home Missions, \$574; Foreign Missions, \$432; Church Extension, \$387; Board of Education, \$199; Board of Education, \$199; Ministerial Education, \$210; Orphan's Home, \$142; Pastor's Fund, \$115; Deaconess Board, \$55; Home for the Aged, \$64; Synodical Treasury, \$175; W. H. & F. M. S., \$613; External Benevolence, \$164; Total, \$3,150.

The latest report shows the following benevolence, an increase of over 100 per cent: General Synod \$44; Synodical Treasury, \$190; Home Missions, \$836; Foreign Missions, \$779; Church Extension, \$643; Board of Education, \$473; Ministerial Education, \$315; Pastor's Fund, \$175; Orphan's Home, \$190; Deaconess Board, \$139; Home for the Aged, \$102; Woman's Missionary Society, \$1469; External Benevolence, \$750; Total, \$6,376.

Kansas Synod does not have any orphan's home upon its territory. For many years it supported that at Loysville, Penna., but

when the Nachusa Orphan's Home, located at Nachusa, Illinois, was established (1904), the Synod decided to withdraw its support from the Loysville Home and give it to the Nachusa Home, because the latter was nearer its own territory. Since 1904 the Synod has elected representatives on the Board of Trustees of the Nachusa Home. The Home has 46 acres of improved land and a large house valued all told at \$6,000.

Recently there came into the possession of the combined synods of Iowa, Kansas, Nebraska and the German Nebraska, what was known as The Tabitha Home, consisting of fifteen acres of land in the suburbs of Lincoln, Nebraska, having two large buildings, one 164 by 64 feet and four stories high, containing 75 rooms, and the other a large structure used for hospital purposes, besides other improvements. The Synod in session at Topeka, 1906, instructed a committee, consisting of Dr. H. L. Yarger and Revs. R. B. Lantz and I. B. Heisey, to investigate the proposition and cooperating with the other synods, purchase if deemed best. This committee has acted and the property has come into the possession of the synods named. The new Board has decided to open the institution as a hospital and home. The larger building as a hospital and the smaller one as a home for the aged and orphans. Plans looking for the completion of this work are now being submitted. At best the institution is only in its formative state. The property is worth, at a fair estimate, fully, \$50,000. It is possible Kansas Synod will set aside a specified sum year after year for its maintenance.

Aside from what the Synod did specifically for the development of its own home mission field through the travelling missionary secretaries, as related in another section, it has during the past five years been endeavoring to plant some new missions, and has raised a special fund for this purpose. In 1902 that at Oklahoma City was undertaken, and a good church established there. The Synod is now ready to take up another important field.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

Active interest in the cause of missions has always characterized Kansas Synod, and especially was this seen among the women, and at a time when nearly all of the churches were as yet but missions themselves. This interest bore fruitage at a very early period when the movement of woman's missionary societies was scarcely launched. It is an interesting fact that the movement which culminated in the organization of the Lutheran Woman's Home and Foreign Missionary Society had its birth on Trans-Mississippi territory, when Rev. J. K. Bloom introduced in Iowa Synod at its convention at Tipton in 1875 a resolution to appoint a committee to consider and report upon the propriety and feasibility of forming a 'Woman's Missionary Society' of the Lutheran churches of Iowa." The first auxiliary society was formed that year at Tipton on the 23d of August, and that same year the Iowa society was organized. Out of this humble movement other Iowa societies were organized. Other denominations had already taken up this kind of work. In the East auxiliaries sprang up in large numbers. Various synods agitated the same end, resulting finally in the call for a convention at Canton, Ohio, June 9-11, 1879, at which place the General W. H. & F. M. S. was organized, with a working Executive Committee located at Springfield, Ohio. Mrs. S. S. Waltz of Kansas City was made a member of this committee. During this period the church papers were full of glowing accounts of the new movement. These earnest appeals stirred the hearts of some of the Kansas women, and among these was Mrs. Jacob Schauer, whose husband was pastor at Barnes and Greenleaf. Mrs. Schauer had the honor of organizing the first auxiliary society west of the Missouri river, which was effected on the 7th of September, 1879, in the Kenyon school house, which was located about three miles from Waterville. Here a congregation worshipped to which Rev. Schauer preached, as a missionary commissioned by the Board of Home Missions. The congregation did not even own a church building. Besides it was composed of a few families living out on the raw prairies, and content to worship in a country school house. On this occasion the pastor sought to prepare the way by preaching an earnest missionary sermon. After this service the organization took place with the

following officers: President, Mrs. J. Schauer; Vice President, Mrs. William Reitzel; Recording Secretary, Mrs. Sarah Heckert; Corresponding Secretary, Mrs. Emilie Reitzel; Treasurer, Mrs. H. M. Shirck. This society was reported to the then newly constituted Executive Committee at Springfield, Ohio, and thereafter reported to that center until the Kansas Synodical Society was formed.

Six weeks later at the convention of Kansas Synod at Abilene, the subject of woman's missionary societies was discussed, resulting in the offering of the following resolutions by Rev. Charles Martin, M. D., which were unanimously adopted:

"Resolved, That this Synod recognizes the importance and value of the Women's Missionary Societies in carrying forward the various denominational operations and that we hail with pleasure the efforts of the energetic women to establish auxiliary branches of the society throughout the church.

"Resolved, That we appoint five Lutheran women within the Kansas Synod, to take charge of this interest, with a view to the establishment of the society throughout our border."

The committee appointed consisted of Mrs. S. S. Waltz of Kansas City, Mo., Mrs. O. J. Peters of Abilene, Mrs. J. Schauer of Greenleaf, Mrs. M. E. Smith of White Rock, and Mrs. Ira Fleck of Bunker Hill. This committee had truly a great undertaking before it, considering the material out of which to originate a Synodical Missionary Society. Kansas Synod at that time was practically a missionary synod in which every congregation was receiving missionary aid more or less, excepting only that at Abilene and that at East Norway, (Moray), a congregation near St. Joseph and served by Dr. Martin in connection with his school. Shortly after the adjournment of this Synod the second auxiliary society was organized in the Pleasant Hill school house, in Marshall county near Waterville, in which the Hebron Lutheran church worshipped, and which was served by Rev. David Harbaugh. The organization took place on the 9th of November and started out with nine charter members and the following officers: President, Mrs. D. Harbaugh; Vice President, Mrs. Frank Falkner; Recording Secretary, Mrs. George Kistler; Corresponding Secretary, Mrs. Floyd Kistler; Treasurer, Mrs. . . . Deistelbach.

The committee appointed by Kansas Synod being so widely separated could co-operate only by correspondence. Mrs. Waltz became president and Mrs. Peters secretary of the committee.

The committee was not able to effect any new organizations during the year; however it called a meeting of interested workers to

be held in conjunction with the next Synod at Lawrence on the 14th of October, 1880. When the time arrived only three of the committee were able to be present, on account of the distance, the prevailing poverty of the people, and the few railroads which then existed in the state. The experience of Mrs. Schauer in getting to this convention may be related as an illustration of the difficulties which had to be overcome in those early days in establishing any concerted movement of the churches. Rev. and Mrs. Schauer were the faithful missionaries laboring on the frontier line of Kansas settlements on the northwest, located near the terminus of the Central Branch railroad, a line which led direct into Atchison. Once in Atchison they were still a long way from Lawrence. Besides they did not have the money with which to pay car fare. So they decided to drive across the country, hitching their two nimble ponies to their carriage. En route they took aboard Rev. D. Harbaugh and his lay delegate to the Synod. Leaving their children in the care of a house keeper they started on their long journey of at least 140 miles, stopping at nights with hospitable people though utter strangers. It took three days to make the drive, but they arrived there in time and none the worse for their long journey. This overland trip of nearly 300 miles by carriage to attend a missionary convention is doubtless a unique experience in missionary circles within our church.

At the appointed hour seven women met in the parlor of the pastor, Rev. A. A. Trimper, composed of, Mrs. S. S. Waltz, Mrs. O. J. Peters, and Mrs. J. Schauer of the original committee, and Mrs. H. F. Long of Bunker Hill, Mrs. T. F. Dornblaser of Ellsworth, Mrs. A. J. Kissell of Abilene, and Mrs. A. A. Trimper of Lawrence. Besides these Revs. Waltz and Long were present to advise and counsel. Here the Kansas Synodical W. H. & F. M. S. was organized and a constitution adopted. Mrs. Waltz was chosen President; Mrs. Schauer, Vice President; Mrs. A. J. Kissell, Recording Secretary; Mrs. Peters, Corresponding Secretary; and Mrs. Long, Treasurer. Little was done save to pray for the cause which they had launched, and adopt some resolutions urging pastors to preach on the subject, and plan for the organizing of new societies. On the following day the Synod gave them an hour, for a meeting with the Synod. Mrs. Waltz presided, Mrs. Peters read a Scripture lesson, and Mrs. Schauer led in prayer. The newly elected President addressed the Synod making an earnest plea for a missionary society in every charge, and closed by declaring the Kansas Synodical Missionary Society organized. The new society was duly en-

rolled in the General Society at its next convention at Altoona, Pennsylvania, the following spring, at which time the Kansas Auxiliary Societies had increased from two to five.

This was indeed a very humble beginning of woman's missionary work in Kansas. Seven women, six of whom at that time were not as yet connected with any Auxiliary Society, and two Auxiliary Societies on the territory, began the work out of which to start a movement which finally would sweep through nearly all of our churches. During the following year societies were organized at Topeka, White Rock, Hays City, Abilene, and East Norway. The first Annual Convention was held in connection with the Synod at Bunker Hill, October 7th, 1881. Although the place was on the extreme western boundary of the Synod, the attendance was very encouraging. The Synod adjourned some of its sessions and gave the time to the woman's meeting. At this time the Corresponding Secretary reported seven societies, eighty-eight members, and contributions amounting to \$123. At this convention by-laws were adopted and the work of extending the organizations more fully planned, and the success of the future became more bright and promising.

Other societies were organized as follows: In 1882 at Eureka, Salina, and Greenleaf; in 1884 at Kansas City, First church and at the Children's Memorial; in 1885 at Atchison, Emporia, Minneapolis, Ottawa, Peabody, and Bunker Hill; in 1886 at Lawrence, Barnes, Ellsworth, and Hardy (Neb.); in 1887 at Minneapolis (Young Peoples); in 1888 at Salina (St. Paul's) and Hays City; in 1889 at Perth, Denver, Wellington, Hutchinson, Whitewater and Peabody (Children's); in 1890 at Chapman, Lawrence (Children's) Salina, (Children's), Atchison (Young People's), and Ellsworth (Children's); in 1891 at Atchison (Children's), and Garnett; in 1892 at Leavenworth and Kansas City Memorial (Children's); in 1893 at Effingham (Woman's and Children's). For the next ten years no new organizations were effected. In 1903 one was organized at Oklahoma City, Okla., and in 1905 one at St. Joseph, Mo.

A number of these societies have disbanded, finding the work difficult under their environment. But after the society once was fairly launched the contributions increased year after year until the climax was reached in 1889-90. After that date the work somewhat declined, both in interest and in receipts, until 1900, when the trend again was upward, and in 1906 the receipts passed the highest previous mark, the total reaching \$1469.33. In 1889 the so-

Woman's Home and Foreign Missionary Society

 September
1906

Woman's Societies.	Membership.			
	Total not including Life Members	Active.	Honorary.	Life.

Woman's Societies.										Young People's Societies.										
Total not including Life Members	Active.	Honorary.	Casuals Roll.	Life.	Journal.	Missionary.	Synodical Fee.	Endowment Fund.	General Fund.	Thank Offering.	Bed in India Hospital.	Memorial Fund.	San Francisco Sufferers.	Special Object.	Christmas Offering.	Girls' School in India.	Girls' School in Africa.	Immanuel Mission.	Kalamazoo, Michigan.	TOTAL.
31	31	5	1	23			\$6 20	\$32 00	\$34 37	\$15 32	\$5 00	\$1 00	\$3 76	\$3 00	\$2 00					\$69 65
27	22	6	2	12			4 20	\$32 00	27 95	12 07		1 00			3 00					83 22
12	6	6		11			1 60	4 50	14 40	40 13					1 30					60 33
4	8								7 55	10 85										20 00
26	28								25 75		14 15									39 90
5	7	2		11			1 50		11 50	7 06	1 60		5 00		50	\$1 00				27 06
6	9	8		8			1 50		13 60	5 23	3 75									26 38
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Exhibit, 1906, from Secretary's and Treasurer's Reports.

ciety was duly incorporated under the seal of the Secretary of State as "The Woman's Home and Foreign Missionary Society of the Ev. Lutheran Synod of Kansas." In 1890 the officers began the publication of a sprightly eight-page quarterly paper called "The Synodical Reporter," which was edited by Mrs. Alice G. Bond, the President. This little publication was continued through four years, and at the time exerted a good influence among the societies.

At the present time the society reports 26 Auxiliaries, 591 active members, and a total contributions for the year 1905-6 of \$1469. The officers are, President, Mrs. H. L. Yarger, Atchison; Corresponding Secretary, Mrs. Fuller Bergstresser, Abilene; Recording Secretary, Mrs. B. R. Lantz, St. Joseph, Mo.; Treasurer, Mrs. R. B. Wolf, Kansas City; Historian, Mrs. Olive J. Peters, Abilene.

W. F. & F. M. SOCIETY EXHIBIT, 26 YEARS.

Date.	Place of Convention	Name of President	No. of Auxiliaries.	Total Membership.	Total Contribution
1880	Lawrence.....	Mrs. S. S. Waltz.....	2	20	\$25.00
1881	Bunker Hill.....	Mrs. S. S. Waltz.....	7	88	123.00
1882	Salina.....	Mrs. T. F. Dornblaser..	11	144	210.61
1883	Eureka.....	Mrs. T. F. Dornblaser..	13	209	95.00
1884	Topeka.....	Mrs. A. J. Kissell.....	10	190	196.61
1885	Peabody.....	Mrs. M. J. Schauer.....	15	209	205.40
1886	Waterville.....	Mrs. O. J. Peters.....	20	320	493.95
1887	Abilene.....	Mrs. L. L. Belmer.....	22	506	754.55
1888	Lawrence.....	Mrs. J. M. Cromer.....	25	492	887.63
1889	Atchison.....	Mrs. T. L. Bond.....	27	650	1124.63
1890	Salina.....	Mrs. T. L. Bond.....	34	648	835.57
1891	Emporia.....	Mrs. T. L. Bond.....	34	772	955.82
1892	Kansas City Mem.....	Mrs. T. L. Bond.....	33	755	824.88
1893	Kansas City 1st.....	Mrs. J. Schauer.....	32	667	902.63
1894	Topeka.....	Mrs. E. C. Beegle.....	30	581	705.37
1895	Peabody.....	Mrs. E. C. Beegle.....	27	511	760.73
1896	Lawrence.....	Mrs. T. L. Bond.....	28	513	698.42
1897	Peabody.....	Mrs. T. L. Bond.....	26	429	582.69
1898	Hutchinson.....	Mrs. John Hoffer.....	24	399	646.40
1899	Atchison.....	Mrs. L. S. Keyser.....	25	526	649.46
1900	Waterville.....	Mrs. L. S. Keyser.....	24	475	626.45
1901	Wellington.....	Mrs. L. S. Keyser.....	23	430	568.00
1902	Salina.....	Mrs. T. L. Bond.....	25	461	651.94
1903	St. Joseph.....	Mrs. T. L. Bond.....	26	532	666.68
1904	Eureka.....	Mrs. T. L. Bond.....	28	527	968.76
1905	Emporia.....	Mrs. H. A. Ott.....	26	534	1157.21
1906	Topeka.....	Mrs. H. A. Ott.....	26	591	1469.33

THE YOUNG PEOPLE'S SOCIETY MOVEMENT.

The earliest organizations of young people's societies in our Kansas Synod churches were of the Christian Endeavor kind. This movement had its origin in a congregational church in Portland, Maine, in 1881, and before a decade had passed the movement had found its way into possibly every Protestant denomination in this country. About the middle of the eighties several societies were organized in Kansas. In 1889 Kansas Synod took official action in passing the following resolution:

WHEREAS, The Young People's Society of Christian Endeavor has become a power for the advancement of our Redeemer's Kingdom throughout the whole country, therefore,

Resolved, That we as a Synod recommend to, and urge upon, our congregations the formation of such societies, and thus encourage an agency which is of untold benefit to the development of our young people in church work.

No definite action was taken by the pastors other than to organize local societies. Aside from Christian Endeavor societies other organizations such as "The Luther Alliance," "The Kings Daughters," and various "Clubs," found place in some of our churches. About this time the Luther League movement was inaugurated in the East, and quite a number of our Christian Endeavor Societies were merged into either Luther Leagues, or Luther Leagues of Christian Endeavor. At this writing fully half of the societies are straight Luther Leagues.

In 1893 a movement was started for the purpose of effecting a general union of all the young people's societies. A call was issued to the local societies inviting them to send delegates to Kansas City when Kansas Synod met there in October. This call met with a fair response when a temporary organization was affected. Mr. E. P. Schueler of Atchison was chosen President; Rev. I. B. Heisey, of Waterville, Vice President; Mrs. A. S. Harlan, of Salina, Secretary; and Mr. A. L. Selig of Lawrence, Treasurer.

A committee was appointed to draft a constitution and report at the next convention of the synod at Topeka in the fall of 1894. The Synod again endorsed the movement and assigned the evening and a day preceding the opening of the next Synod for this special effort.

The next fall thirty-two delegates reported at Topeka when a constitution was adopted and a permanent organization was effected. The name adopted was, "The Luther League of Kansas and Kansas Synod." All young people's societies of whatever name, connected with a Lutheran church or college, were eligible to membership. The object was declared to be to encourage the formation of young people's societies (not any one particular kind), stimulate the societies to greater activity, to assist in keeping the young people confirmed in the church true to their vows, etc. The future conventions were to be held annually. At the close of the convention Rev. I. B. Heisey, was elected President; Mr. Theodore Sheffer, Miss Bessie Maxwell, and Mr. D. N. Anderson, Vice Presidents; Mrs. A. S. Harlan, Secretary and Mr. A. L. Selig, Treasurer. Delegates were reported from the churches at Abilene, Atchison, Barnes, Beloit, Banner City, Chapman, Emporia, Eureka, Hardy (Neb.), Kansas City, First and Memorial, Lawrence, Leavenworth, Minneapolis, St. Paul's and St. John's, Moray, New Cambria, Norcatur, Ottawa, Peabody, St. Joseph, (Mo.), Salina, Topeka, Valley Falls, Vineland, Waterville, Wellington and Whitewater, with a combined membership of 960.

Later conventions were held at Abilene in 1895 and Lindsborg in 1896. At this time efforts were made to induce the Luther Leagues of the Swedish Augustana churches to unite with the organization which was now called simply "The Luther League of Kansas." This met with fair success. However during 1896-7 no conventions were held. In 1900 a good convention was held in Topeka in the First and Swedish churches there. In 1901 another good convention was held in Abilene. During the following year a movement developed in the Swedish churches to hold a convention strictly of their own. This was held in Topeka about two months before the next united convention was to have been held at Osage City in the Swedish church there. The Executive Committee finding a disposition upon the part of Swedish pastors not to co-operate in the making of the program, the Osage convention was withdrawn. Since then the Kansas Synod societies have not held any conventions aside from having their work presented at several of the spring conferences in a half-day session. For the late reports of the young people's work see the parochial tables of Kansas Synod in another part of this volume.

KANSAS SYNOD AND TEMPERANCE LEGISLATION.

The records of Kansas Synod have always shown a decided opposition to the liquor traffic and a strong leaning in favor of prohibition as a constitutional provision. While now and then a pastor would be found to be lukewarm on the latter subject, the Synod as a body has always been in line with the Protestant churches in the fight for State Prohibition. The first formal resolution was passed in 1869, at its second annual convention, as follows:

WHEREAS, Intemperance is a great and growing evil, extending its baneful influence to all conditions of society, bringing sorrow and affliction upon the innocent, reducing its victims to wretchedness and want here, and eternal misery and ruin hereafter, therefore,

Resolved, That it is the sense of this Synod that the Scriptural doctrine with reference to the use of spirituous liquors is total abstinence as a beverage and that we as ministers of the truth inculcate the same from the pulpit, through our Sunday schools, and by all wise and proper measures, seek to promote the same results.

In 1870 other resolutions were passed in which the Synod took "The high and only position, that of total abstinence from the use of all intoxicating liquors as a beverage," and it further resolved that its ministers use every means to prevent the increase of this crying evil, and call upon all Christian friends of humanity to unite their efforts to the same end.

In 1871 the former sentiments were re-affirmed. In 1873 it touched the subject politically, pledging its efforts "in firing the temperance reform into the political arena and there defending and sustaining it until the triumph is complete." In 1877 the Synod set apart an hour for the consideration of temperance, heartily endorsing the "Murphy Movement" which was then sweeping over the land. In 1879 the state legislature yielding to the persistent demands of the people voted to submit an amendment to the state constitution forever prohibiting the manufacture and sale of intoxicating liquors as a beverage. Among the most influential and successful advocates of this measure in the Legislature at that time was Rev. M. J. Firey, a member from Lyon county, who did much in the way of preparing the Legislature for the movement. At the fall convention of Kansas Synod, seventeen days before the elec-

tion at which this amendment was to be voted upon, the Synod adopted the following pointed resolution:

Resolved, That the rum traffic is the prolific source of most of the crimes committed in this country, and the source from which the poor house, the asylums and our penitentiaries are filled, and one of the greatest hindrances to the spread of the Gospel, Therefore,

Resolved, That this Synod recommend that each of its ministers preach at least one sermon before the vote is taken in November on the proposed amendment, . . . and that we urge our people to use all possible means in suppressing this nefarious traffic.

The amendment was carried by a majority of 7,998 votes. When following the adoption a movement was instituted to over-ride the constitution, the traffic dying hard, the Synod again adopted strong resolutions calling for the enforcement of law. During the score of years after the adoption of constitutional prohibition, the Synod again and again declared itself, and later when the movement was started to have the question re-submitted, the synodical declarations evince no middle ground in planting itself against the obnoxious proposition.

In the great fight which secured the adoption of the amendment referred to, no Lutheran minister in the state proved himself such an efficient helper as Rev. J. B. McAfee. At that time he was residing in Leavenworth and engaged in a business which permitted much personal freedom, and when the time came for action he plunged into the battle with his whole soul. He asked from the Santa Fe railroad free transportation which was granted, and then he went up and down the state, at his own expense, speaking incessantly in favor of the amendment. Few clergymen of any denomination worked more heroically than he. It was the one reform above all others in which he was interested, and as the opportunity presented itself, he left no stone unturned to bring about the end for which he pleaded. The final victory constituted one of the crowning experiences of his life and placed him among the pioneer heroes of Kansas in effecting prohibitory legislation under which the state has prospered and profited for the past quarter century.

KANSAS LUTHERAN EDUCATIONAL INSTITUTIONS.

CARTHAGE COLLEGE.

The earliest official recognition of any of our educational institutions by Kansas Synod was at its first session in Topeka in 1868, when a communication was read from an official of Mendota College, located at Mendota, Illinois, an institution somewhat related to the Synods of that state, asking financial aid from the newly organized synod. It was regretted by the Synod, that, owing to the numerous and imperious demands for money in the establishing of churches in this territory, very little financial aid could be promised for a while at least. The failure of the Mendota College soon after that divorced Kansas Synod from any effort looking toward any material union with that institution either in the way of money, or in being represented on its board of trustees.

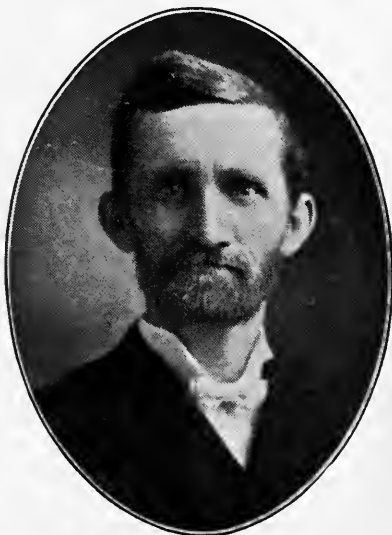
The organization of Carthage College, located at Carthage, Illinois, in the fall of 1870, under the conduct of Prof. L. F. M. Easterday, brought an educational institution much nearer to Kansas. Kansas Synod at once decided to co-operate and elected two of its members to represent it on the Board of Trustees. In this movement the Synods of Kansas, Iowa, Nebraska, Northern Illinois, Southern Illinois, and Central Illinois, co-operated. In the distribution of the shares of capital stock of the college, representing a nominal value of \$18,000, Kansas Synod received forty-two shares, as did likewise Nebraska Synod, the remainder of the 180 shares being distributed among the Iowa and the three Illinois Synods. Kansas Synod elected Rev. S. P. Harrington, Rev. M. J. Firey and Mr. J. H. Schell as its first trustees, co-operating from the first in contributing money for its contingent fund and its sons for the institution. This it continued till 1888. However upon the incorporation of Midland College, in 1886, by the Board of Education of the General Synod, thus founding an educational institution upon the territory west of the Missouri river, the synods of Kansas and Nebraska transferred their stock, consisting of eighty four shares, through their respective attorneys, to the Synod of Iowa and the three Illinois synods, in proportion to the amount then held by each of these synods. After this was done, and duly reported by the Kansas Synod trustees, the latter were discontinued, and Kansas Synod's relation to Carthage College, in an official way, ceased.

MIDLAND COLLEGE.

Scarcity of men for the ministry willing to work in the great and growing fields of the West, as well as Lutheran facilities for the collegiate education of our children in this section, gave birth to the cry for a college west of the Missouri river, a cry which was heard at every convention of our western synods early in the eighties. The creation of the Board of Education by the General Synod at Harrisburg, Pa., in 1885, made this object possible. This Board held its first meeting in Kansas City on the 10th of November, 1885, electing Rev. M. Rhodes, D. D., President, Rev. J. S. Detweiler, Secretary, and Hon. Geo. H. Maish, Treasurer, the other members being Mr. Robert Weidensall, Mr. Augustus Kountze, Rev. J. H. Culler, Rev. S. B. Barnitz, Rev. L. M. Heilman and Rev. T. F. Dornblaser. Through the observations and travels of Rev. Samuel B. Barnitz, a member of this Board and then Western Secretary of the Board of Home Missions, quite a number of desirable locations were suggested. At the meeting of the General Synod at Omaha in the spring of 1887, liberal propositions for the location of a college were made by the cities of Grand Island, Beatrice and Lincoln, Nebraska, and Beloit, Topeka, Parsons, Leavenworth, Minneapolis and Atchison, Kansas. The propositions of Atchison and



REV. J. A. CLUTZ, D. D.



REV. M. F. TROXELL, D. D.

Beatrice were regarded with most favor, and the matter of choice was placed in the hands of the Board of Education, with instructions to proceed at once to found a college in the West and to go before the entire church for the help necessary to sustain it. The Board as nominated at this convention consisted of Revs. M. Rhodes, D. D., S. B. Barnitz, J. S. Detweiler and F. D. Altman and Messrs Augustus Kountze, Robert Weidensall, Dr. J. E. Herbst and Hon. Amos Miller.

This Board carefully canvassed the matter of location, considering the best point relative to the location of our churches, the distance from competing institutions, facilities for access, moral surroundings, patronage, future prospects, as well as the tempting material offers. The choice fell upon Atchison, which had offered to give \$50,000 for buildings, twenty acres of land in Highland Park for a campus, five acres for professors' homes, a half interest in the sale of 500 acres of land, and a promise of 200 students. The twenty-five acres of land were donated at once to the Board. During the summer of 1887 a faculty was selected consisting of Rev. M. Rhodes, D. D., President *pro tem*, Rev. W. H. Wynn, Ph. D., Rev. W. B. Glanding, Rev. J. S. Detweiler, Mr. E. S. Earhart, Mr. F. A. Lemme, Gertrude Dubois Wynn, Miss Phoebe Clark and Mrs. Harriet E. Monroe. The Atchison Institute building was fitted up temporarily, and on the 15th of September the college was opened formally for the reception of students.

The opening program really began on the Sunday previous when a half dozen of the city pulpits were filled by Lutheran ministers and in the evening at an immense union service held in the Presbyterian church, Dr. M. Rhodes delivered an impressive sermon on, "Midland College, the Grounds of Its Claim."

On Monday, Mrs. Monroe gave a reception to the Faculty and Board of Education, when brief addresses were made by Dr. Rhodes, Mrs. Monroe, Revs. Barnitz, Altman and Cromer, Mrs. Judge Webb and others. A union prayer service for Midland was held on Wednesday evening in the Congregational church. Prayer seemed to fittingly prepare for the opening of the college on the following day when the Institute room was crowded to its utmost capacity. The greatest enthusiasm prevailed. The beautiful order of service of the Lutheran church was used in the introduction of the exercises led by Dr. Rhodes. Remarks were made by Revs. Barnitz, Detweiler and Profs. Wynn and Glanding. Letters of congratulation were read from Dr. Conrad of the Lutheran Observer, Dr. Singley of the Lutheran Evangelist, Dr. H. L. Baugher, of

Gettysburg College, Prof. E. F. Bartholemew President of Carthage College, Chancellor Lippincott of Kansas State University, the Presidents of the synods of Kansas, Iowa, and Nebraska, and many others.

The opening of the college was all that could have been expected, there being enrolled during the first year a total of 101 students, with twelve in the Freshman class. The institution was given its own Board of Trustees, two-thirds of whom had to be members of the Lutheran church. This body was self-perpetuating. Later there were added two trustees from the Alumni Association, and two from each of the Lutheran Synods of Kansas, Nebraska, and German Nebraska, and one from the Rocky Mountain Synod. The Board of Trustees was organized by the election of Rev. S. B. Barnitz, President; Senator A. J. Harwi, Vice President; Rev. F. D. Altman, Secretary; and J. H. Berlin, Treasurer. The future of Midland seemed bright and most promising.

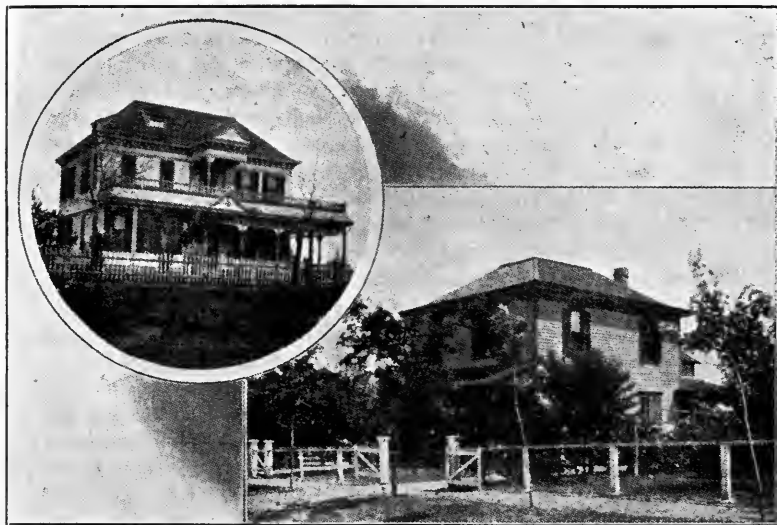
The first serious hitch in the completion of the arrangements for the erection of a building occurred when it was learned that the promised \$50,000 from the city of Atchison would have to be raised by tax levy, the very payment of which in law would have to be entirely voluntary on the part of the tax payer, and in three annual installments at that. This introduced such an uncertain factor in the securing of funds that the Board hesitated very much in going ahead in the erection of the college building. However about forty of the leading business men of the city had previously signed a bond agreeing to stand back of the city in the payment of the promised help, and the tax plea was their method of raising the money, and the Board accordingly decided to leave the securing of funds with them, although the tax idea was not especially pleasing to the Board. After the original Board of Trustees had been incorporated under the laws of the state of Kansas, the internal management of the college was formally turned over to them in March, 1888, by the Board of Education.

The location of the grounds was all that could be desired, situated in the southern suburbs of the city and upon a high bluff of the Missouri river, overlooking the city itself and many square miles of picturesque scenery on both sides of the river. On this ground the first building, "Atchison Hall," was erected, the architecture of which is Roman-Gothic, 106 by 64 feet in ground dimensions and four stories high, costing all told about \$28,000, which was entirely paid for by the city of Atchison. This building contains a chapel, six recitation rooms, a museum, chemical labor-

atory, two libraries, a reading room, about thirty dormitory rooms, and a presidents office, besides some basement rooms, and is heated by steam throughout. It was formally turned over to the college in the spring of 1889. This structure is a noble monument to the liberality and interest of the citizens of Atchison. The equipment and furnishings were supplied largely by the congregations on the territory. Meanwhile owing to the collapse of the boom which had been prevailing in the city, the latter pleaded inability to raise the balance of the \$50,000 it had promised the college. The Board finally agreed to remit this under certain conditions and limitations. During the first two years the affairs of the college were directed by Dr. W. H. Wynn as acting president. In the meantime the Board elected Rev. S. B. Barnitz to the Presidency, believing his capabilities fitting him eminently for the office, especially in the beginning when the raising of money was such a positive factor. Mr. Barnitz did not see it so and frankly pleaded that he was not fitted to take the responsible position. In the spring of 1889 the Board of Trustees unanimously elected Rev. Jacob A. Clutz, D. D., then General Secretary of the Board of Home Missions, President of the college, and on the 1st of August he assumed full charge.

The informal opening of the new building took place on the 10th of January, 1889, when a stream of visitors poured through the building all day long. Various rooms in the building had been furnished by churches and individuals, this having been done largely through the activity of Secretary M. F. Troxell of the Board of Education. The formal dedicatory services began on Monday, September 30th, when representatives from the Synods of Iowa, Nebraska and Kansas assembled for prayer and conference on behalf of new Midland, the meeting being led by Rev. W. M. Sparr. The occasion was livened by the presence of Kansas Synod which opened its Twenty-second Convention in Atchison at the same time. The dedication proper took place on Tuesday. A special service of prayer was held at the Lutheran church at 11 a. m. At 2 p. m. the formal dedicatory service was begun in the Presbyterian church, Rev. M. Rhodes, D. D., presiding. Rev. F. W. Conrad, D. D., LL. D., delivered the address, a scholarly and eloquent presentation, emphasizing the true elements of education. Rev. S. B. Barnitz read a large number of telegrams and letters of congratulation. Following this the audience formed in line and marched to the college building in Highland Park, where the special service of dedication was conducted by Rev. J. S. Detweiler, President of the Board of Education. Short addresses were made by Mr. A. J.

Harwi, Rev. M. F. Troxell, Rev. S. B. Barnitz, and Hon. John J. Ingalls. A dedicatory poem written by Rev. M. Sheeleigh, D. D., was read, which was followed by kind letters from many prominent officials and citizens, including the President of the United States, the Chief of the National Bureau of Education, and the



FACULTY HOME, MIDLAND COLLEGE.

Governors of Kansas, Iowa, Nebraska and Missouri. In the evening the Annual Convention of Kansas Synod met in St. Mark's church. Dr. Conrad preached the opening sermon at the special request of the President, and afterward, Rev. Jacob A. Clutz, D. D., the newly elected President of Midland was formally installed, the charge being delivered by Rev. F. D. Altman, and the obligation read by Rev. George D. Gotwald, President and Secretary respectively of the Board of Midland Trustees.

Dr. Clutz set himself to the task of getting the college on a good footing, laboring incessantly, with much sacrifice and toil, until he began to see order coming out of chaos. For fourteen and one-half years he filled this responsible position during which time he tided the college through many most discouraging and trying experiences, laying the foundations well and preparing the way for future suc-

cesses. Indeed many of the bequests which came to the college after his departure from the institution were secured during his administration, and the same can be said as to quite a number of students. Dr. Clutz resigned on the 31st of January, 1904, to become pastor of St. James' Lutheran church of Gettysburg, Pennsylvania. During the last four years of his Presidency the college was represented in the field by Rev. J. N. Lentz, as General Solicitor. Rev. Lentz did splendid work for the college in securing money and students. Not only was much of the money for the annex to Oak Hall raised by him but he secured the promise of a



MIDLAND COLLEGE MAIN BUILDING AND TENNIS GROUND.

number of legacies from which the college some day will reap considerable benefit. Dr. Clutz was succeeded by Rev. M. F. Troxell, D. D., who had been the first Secretary of the Board of Education in the days of the early development of the institution. Dr. Troxell took charge during the mid-summer vacation of 1904, and is the present incumbent.

Oak Hall, a dormitory for girls, was erected in 1891, to which an annex was added ten years later, the completed building costing about \$10,000, and having accommodations for thirty young ladies. In 1893 a fine Gymnasium was erected mainly through the efforts

of the students and at a cost of \$2,000. In 1899 an excellent six inch refracting telescope was installed in a wooden observatory erected for the same, through the efforts of Dr. Clutz among personal friends in the East. Five professors houses have privately been built in close proximity to the campus. That erected by Dr. Clutz was purchased as a permanent President's home for \$4,000, of which Dr. and Mrs. Clutz had donated \$500.

Along with Dr. Barnitz, among those who took a deep and abiding interest in the founding of a Lutheran college on western soil, was Rev. George D. Gotwald, who shortly before the establishing of Midland had graduated from Gettysburg Theological Seminary, and promptly chose the Kansas frontier as his field of labor, locating at Salina. He at once became intensely interested in the college, was chosen Secretary of its Board of Trustees, and was soon carrying his "Beloved Midland" on his heart night and day. It found always an inmost place in his prayers, labors and gifts. He firmly believed that the founding of this institution was an absolute necessity for the welfare and advancement of our church in this section. When the responses for its support did not come in as he felt they should he became worried. In conversation with the President of the college and the President of the Board of Trustees in 1889, he expressed the desire to do something for the Institution. He did not wish to take any funds from his wife's estate, but thought he might take out endowment policies on his life, having them mature in twenty years, and be able to keep up the premiums. In this his wife heartily joined him. He accordingly placed two such policies on his life of \$12,000 each. In accordance with this thought he made his will, bequeathing this insurance to the College for the purpose of endowing the President's chair. It was simply a wise foresight on his part. At the time the thought was expressed by those of the college about him that his life would be more valuable to the Institution than the money, and the hope was entertained that he would live to see the policies mature and be able himself to hand over the funds. When his sickness which proved fatal was upon him, and something was mentioned about the College, he said to his wife, "Maybe it will be better for Midland if I die than if I live." On the 12th of January, five months after he had taken out the policies, after a brief illness from pneumonia, he passed away. The splendid bequest was duly paid over to the college. In this noble and thoughtful act this sainted brother has engrossed his name in letters of love upon the pages of Midland's history and he will ever be remembered as a friend indeed

because he was a friend in the time of need. At the present time the productive endowment of the college amounts to \$37,000. Ninety graduates have gone forth from the institution, twenty of whom have entered the ministry, and practically all of these have located in the West, besides a number of other young men now in the ministry who took partial courses in the college. A larger number have graduated from the Academic, Musical and other departments of the institution. Many young women as well as young men have graduated from all the various departments of Midland.

At present the college has an enrollment of 175. It embraces



SECTIONS OF THE LIBRARY.

a Collegiate, Academic, Elocutionary, Music, both instrumentation and voice, and Domestic Science departments. It has been enrolled among the Kansas colleges whose graduates, provided they take the prescribed course in pedagogy, are entitled to state certificates to teach without examination. The present faculty consists of Rev. M. F. Troxell, D. D., President and Professor of Philosophy and Christian Evidences; Rev. J. H. Stough, Ph. D., Professor of Greek and Latin; Rev. Carl Kreuger, Professor of German and French; Mr. Robert J. Peters, A. M., Professor of English Literature; Mr.

Wm. E. Anderson, A. M., Professor of Mathematics and Astronomy; Mr. D. W. Crouse, A. M., Professor of the Natural Sciences; Mr. Harold W. Focht, A. M., Principal Preparatory Department; Miss Mary Levinah Murray, B. L., Instructor in the Academy and head of department of Public Speaking; Miss Elizabeth Martin, A. B., Academy Instructor in Science and Mathematics; Miss Maria Linley, Instructor in Domestic Science; William Davies, Instructor on Piano, Organ and Harmony; Mr. John H. Davies, Instructor in Violin and Cornet; Miss Lucile McAfee, Instructor in Vocal Music; Prof. H. W. Focht, A. M., Military Drill and Tactics; Miss Mary L. Murray, B. L., Instructor in Physical Culture.



MIDLAND COLLEGE CAMPUS.

Midland ranks high among the colleges of Kansas as a school of unusual ability and success. It strongly appeals to our Lutheran constituents in the great Missouri Valley for encouragement and support in both material aid and students. Our young people will find its courses of study adapted to the needs of higher education. At present the college is on the up-grade and the outlook is more promising year by year for growth and increased endowment and equipment. Under the present administration a new professor has been added to the faculty by the division of one of the chairs, two departments have been added, full recognition of the work done has been secured from the state board of education for the benefit

of teachers, and \$30,000 has been added to the value of the college plant, half of it for a library building and half for endowment, the building being donated by Mr. Andrew Carnegie, on the condition that a similar amount \$15,000 be raised to maintain it. This affords a fine home for the institution library of 6000 volumes.



MIDLAND COLLEGE CADETS.

BETHANY COLLEGE.

The cause of Christian education has always been one of prime concern to that body of our citizens that hail from Lutheran Sweden. The establishment of parochial schools for the religious nurture of the children has been coincident with the organization of churches in new territory. The necessity of training its own ministry independent of the Fatherland early became a question of signal importance with the Swedish Lutheran immigrants. It is a characteristic fact that Augustana College and Theological Seminary, the mother institution of the Swedish Lutheran Schools in the United States and the Augustana Synod, which comprises the Lutheran Churches of North America, date their existence from the same year, 1861.

In the sixties and seventies several Swedish colonies were established throughout the state of Kansas. To these people the need of a school to meet the special requirements of the Southwest was quite patent and from the time of their coming to Kansas the subject was freely discussed. The first step to the realization of this

plan was taken in 1879 when Bethany Church of Lindsborg set aside a tract of land, which should be used for educational purposes. In the summer of that year, Rev. Carl Swensson, at that time a youth of twenty-two, became the settled pastor of Bethany Church and the successor of Dr. O. Olsson, who had been called to fill a Theological Professorship at Augustana College and Theological Seminary. With the zeal that belongs to early manhood and believing firmly in the future of the Southwest, he immediately set about to crystalize the plans of the early settlers and on the 15th day of October, 1881, without funds, without Faculty and without the required facilities, Bethany Academy was launched. During the first year the sessions were held in the vestry of the church and the instruction imparted by Rev. Swensson and Prof. J. A. Udden, now of Rock Island. Not a single student reported on the opening day. Before the end of that season, however, twenty-seven students had enrolled. The gross receipts were \$299 and the disbursements \$277. The annual budget of last season exceeded \$60,000 and the enrollment 948. The Faculty has grown from two persons to a teaching force of 50.

In the spring of 1882 an old Public School building was purchased from the city and moved to the college campus. This unpretentious frame structure furnished the nucleus of the plant, now consisting of four buildings, well equipped with the necessary apparatus and valued at \$200,000.

The institution was begun as a private venture, but in the summer of 1882 it received its first Charter and the McPherson District of the Kansas Conference assumed control. Two years later that Conference made the institution its own and has since stood responsible for the undertaking. This church body, which includes the Swedish Lutheran communities of Kansas, Colorado and Texas, has during a quarter of a century raised enormous sums for the equipment and support of the college. In 1884 a male dormitory was erected. In 1887 the Main Building followed. In point of attendance the institution had grown faster than its financial resources. The new buildings together with existing hard times brought the College into an indebtedness of about \$80,000. Numerous efforts were made to liquidate this indebtedness, which were only partially successful. On the 1st of January, 1906, about \$32,000 remained. During the past year this money has been raised and Bethany College begins the present year without financial incumbrance. Hon. Frank Nelson, in the capacity of Financial Secretary, deserves in the first place the credit for the ac-

complishment of this task. Through the generosity of Mr. C. A. Smith of Minneapolis, Minnesota, the institution has an endowment of \$50,000, which according to present plans, will gradually be increased to \$175,000.

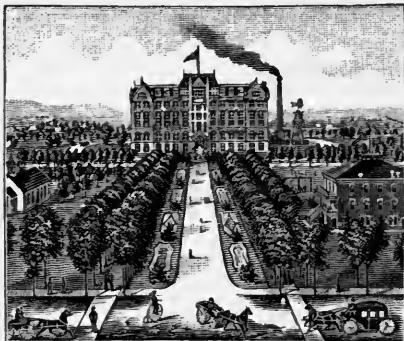
The original intention of the founder was a school to supplement the meager educational opportunities of the Public Schools of the early days, incidentally to train teachers for service in the public and parochial schools, and to prepare students for college. The dearth of properly trained teachers for elementary schools brought the normal work of the institution into the foreground and the name was changed to Bethany Normal Institute, afterwards



REV. CARL SWÉNSSON, PH. D., D. D.

to Bethany College and Normal Institute, and finally to Bethany College. These names in themselves imply the changes which from time to time took place in the policy of the school. To the original preparatory school the four collegiate years were gradually added and in 1891 the first class was graduated with the degree of A. B. The first college graduates of Bethany were, Ernest F. Pihlblad, Julius Lincoln, E. Glad and John Westerlund.

Early in the history of the college a Music Department was added, which has grown into Bethany College of Music and Fine Arts, and is recognized as the strongest institution of its kind in the Southwest. Its faculty consists of seventeen teachers and the enrollment last year was about 400.



BETHANY COLLEGE.

Side by side with the Academy a Commercial Department was organized to meet the needs of young men and women, who, at the most, could spend only from one to two years on their education, and whose purpose in life was a business career. From time to time new departments have been organized. The institution now comprises twelve distinct departments.

A sketch of Bethany College without reference to the character of the late President Swensson will be quite incomplete. To his dominant and versatile personality more than to any other factor it owes its unique development. Dr. Revere F. Weidner, President of the Chicago Lutheran Theological Seminary, applied to President Swensson at his funeral the statement of Paul, "I am become all things to all men that I may by all means save some." He says, "These words, indeed, describe very forcibly the character of our dear brother, who lies before me. But he is still living and of all men I have ever known, he has reminded me most forcibly of St. Paul. He was at home with the religious and was also at home with those who were not religious." In many respects President Swensson was a pioneer in educational matters, as far as these concerned the Swedish Lutherans, and his ideas, though often

severely criticised at the outset, have been gradually appropriated by other institutions of the denomination. To the fathers the founding of an institution of learning implied simply the training of the clergy. Swensson would extend his influence to all walks of life, realizing that if we as Lutherans should exert any influence, an educated laity was as necessary as an educated clergy. To him education implied preparation for life, and he, therefore, insisted upon its being practical and effective without the sacrifice of thoroughness. Though he always believed in the traditional classics as mental discipline, he urged that the training of every young man and woman should be in line with their natural tastes and ability, with the view of fitting them to do the work which they had made their own. He believed in the Fine Arts as the handmaids of Christianity. This fact explains the importance that is attached to these at Bethany College.

The great "Messiah" festivals, which take place annually at the institution and which attract thousands of people every season, were a creation of his spirit. They have proven a potent factor in the intellectual and artistic uplifting of the community where the institution is located.

Though dead now three years, President Swensson's influence remains unabated at the college and the splendid growth of the last years is the reaping of his sowing.

As successor to Dr. Carl Swensson, the Conference called the Rev. Ernest F. Pihlblad, who also accepted. Dr. Pihlblad is a graduate of Bethany College. He belonged to the first college class. In the fall of 1891 he entered the Augustany Seminary at Rock Island, Illinois, and was ordained as minister at the meeting of the Synod in St. Peter, Minnesota, 1894. His first charge was at Patterson and Passaic, New Jersey. After eighteen months of labor in this field, he was called to take charge of the Latin Department at Bethany College. He accepted the position and at the same time he served as assistant pastor of the Bethany church. For a number of years he was Vice-President of Bethany College and upon the death of Dr. Swensson, he was immediately elected acting president. The Rev. Prof. Pihlblad received his Master of Arts in 1895; and in 1906 Augustana College and Theological Seminary conferred the degree Doctor of Divinity upon him.

REV. A. W. LINDQUIST.

ST. JOHN'S COLLEGE.

The Ev. Lutheran Synod of Missouri, and other states has one college in Kansas, The St. John's Lutheran College located at Winfield. While the Missouri Synod was not the first to enter Kansas, at the present time it has more churches in this state than any other, and accordingly it felt the need of a college of its own to equip its ministry and parochial schools. The churches were mostly poor and the founding of an institution of learning was almost a forlorn hope when the late Mr. John Peter Baden, an intelligent and large hearted laymen, came to the rescue and offered to give the munificent sum of \$50,000 for the purpose of founding a college to be lo-

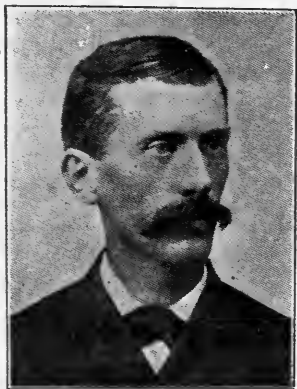


ST. JOHN'S COLLEGE.

cated at Winfield. Mr. Baden was a prosperous merchant who dearly loved his church and had been largely instrumental in erecting a Lutheran church and parsonage at Winfield. His offer was promptly accepted, and in June, 1893, the corner stone of the new college was laid amid much rejoicing. During the summer of the same year the college was organized and a faculty elected and in September the first enrollment of pupils took place in rented quarters. By the 1st of March, 1894, the new building was completed and duly dedicated.

The building is a fine Gothic stone structure 60 by 100 feet, three stories high, surmounted in the center with a tower 75 feet high, and with a good basement under the entire building. The interior is finished in hard wood and divided into class rooms, study rooms,

dormitories, a reading room, library and a commodious chapel two stories in height. In the basement is a gymnasium, laboratory, lavatory, baths equipped with hot and cold water, a dining room and a kitchen. It is heated with a fine hot water plant. It has a library of 2,000 volumes. The school is open for both sexes. It offers three complete courses of study, viz. The Ministerial Course, The Classical Course, and the Scientific Course. To this it has added



MR. JOHN PETER BADEN.



PRESIDENT A. W. MEYER.

the following Departments: Commercial, Phonography and Type-writing, Music, Oratory, and Correspondence in New Testament Greek. The alumni from its foundation in 1893 number 97, of whom 19 are ministerial. The faculty at present comprises the following: Rev. A. W. Meyer, President and Professor of Religion, Hebrew and Greek; Rev. H. Stoeppelwerth, Professor of Latin, German and History; Rev. Chas. Scaer, A. M., Professor of English and Mental Science; Mr. Lewis Steiner, B. S., Professor of Natural Science and Mathematics; Mr. R. Hilgendorf, Professor of Phonography; Mr. Th. Talla, Principal Commercial Department; Mr. F. L. Gilson, Professor of Elocution and Oratory. The college had an enrollment for the year of 1906 of eighty. It has no debt, and finds its support mainly among the German Lutheran congregations of the Kansas District.

Mr. John Peter Baden was born March 24th, 1851, at Elsdorf, Hanover, Germany. He was nurtured in a Christian school and at the age of fifteen came to this country locating at Hannibal, Mo., where he went to school mainly to acquire the English language. Later he graduated from the Jones' Commercial College at St. Louis, Mo., coming to Kansas in 1870. He located first at Columbus, then at Independence, working early and late in his efforts to save his first thousand dollars. In 1879 he located at Winfield opening a store. Here he was phenomenally successful, owning at his death a large flouring mill, large ice plant and cold storage building and other interests. He died suddenly from pneumonia on the 3d of March, 1900, deeply mourned by all who knew him. Mr. Baden was exceedingly liberal. For years he practically maintained the Winfield Lutheran Church and the College. In 1898 he contributed 10,000 pounds of flour to the starving Cubans. His benefactions were always on a large scale. His widow and two grown sons survive him.

THE WESTERN THEOLOGICAL SEMINARY.

The need of a Theological Seminary in the middle West became imperative as soon as our mission churches began to be planted to any great extent in the wide-spreading Mississippi and Missouri valleys. Ministers born and educated in the East hesitated to accept calls to our necessarily small and struggling congregations in the West. Occasionally missions had to be abandoned for the lack of pastors to care for them. Our two Western Secretaries became greatly alarmed and accordingly ceased not to appeal for a theological seminary located on this territory as a base of ministerial supplies.

The earliest official action looking towards establishing a seminary in the West, was taken at the great Missionary Convention held at Omaha, Nebraska, in May, 1878, when the positive needs of the mighty trans-Mississippi country were spread out in panoramic view before many of the leading men of the East. Here it was resolved that three synodical missionary secretaries were necessary, one each, for the Iowa, Nebraska and Kansas Synods. Then the lack of men willing to work in this new field was apparent. This prompted the following action:

"Resolved, In the matter of schools for theological instruction, we record it as our conviction that while, in view of the vast ex-

tent of our territory, two seminaries seem to be needed in the General Synod—two are sufficient if they are properly located. It is the judgment of this convention that one of our schools of theology should be centrally located in this great valley, and we, therefore, respectfully present this action, as a memorial to the Board of Directors of the seminary located at Springfield, Ohio, requesting that body to consider at an early date the feasibility of removing the same to some suitable central point in the great valley of the Mississippi.”

Kansas Synod that fall passed a similar action. Wittenberg Seminary, however, was not inclined to look with favor upon the proposition. The General Synod then discussed the advisability of locating a seminary in Chicago, and invited Wittenberg Seminary to consider the proposition of moving to Chicago. The Board of Directors replied that there were legal barriers affecting the funds of Wittenberg College, of which the Seminary was a department, that rendered it impracticable for them to encourage the removal.

The whole problem seemed to be most providentially solved when Mr. Augustus Kountze, on July 1, 1889, submitted a proposition to the Board of Education for the founding of a theological seminary at Omaha, Nebraska, agreeing to give for that purpose a tract of land in that city valued at \$100,000.00 and to pay in cash for endowment \$50,000.00, provided the General Synod would raise one hundred and fifty thousand dollars, two thirds of which should be used for a building and the remainder set apart for Endowment. At the meeting of the General Synod in Lebanon, Pa., in 1891 an effort was made on the floor of the convention to meet the proposition, and amid considerable enthusiasm the splendid sum of \$20,710.00 was subscribed. The Board of Education, at a later date, asked Mr. Kountze to submit his proposition in writing, which he did, and then it was discovered that certain conditions, not made public before, rendered it impossible for the Board to accept his proposition. Pending an adjustment of the differences Mr. Kountze suddenly died, and the enterprise failed.

The Board, however, not discouraged by these adverse circumstances, decided to establish a Theological Seminary on an humble scale at Omaha using the Kountze Memorial church for recitation rooms, provided a suitable man could be secured to take charge of the work. The way not being clear to take this step at the appointed time, another plan seemed practicable to meet the emergency. Previous to this time theological instruction had been given by some of the professors of Midland College, which prepared the

way for temporarily locating the institution at Atchison, Kansas. Arrangements were then made to provide for theological instruction temporarily at Midland College under the direction of President Clutz and the Executive Committee of its Board of Trustees. The teaching was done by Dr. J. A. Clutz, Rev. J. H. Stough, Ph. D., Rev. W. F. Rentz and Rev. Jacob Schauer, with annual lectures by Dr. M. Rhodes and Prof. W. F. Eyster, D. D. During the second year six young men were enrolled. At the General Synod in 1895 it was decided to continue the Seminary at Atchison until it seemed best to locate it elsewhere, and three thousand dollars were raised by special subscriptions to pay a teacher for the first two years. The Board following the instructions of the General Synod duly organized "The Western Theological Seminary of the General Synod," and unanimously elected Rev. F. D. Altman of Kansas City, Mo., as its President. The founding of a Theological Seminary marked a most important epoch in our church and educational work on this territory. The installation of its first President furnished an opportunity for a grand rally of Lutheran forces at Atchison. A two days program was arranged, and Dr. H. L. Baugher, of Gettysburg, Pa., President of the General Synod, honored the occasion with his presence and made the opening address on the subject, "The Lutheran Church." His visit was greatly appreciated and added much to the inspiration of the occasion. Interesting and instructive addresses were made on "Our Church Work in the West; its Needs, How Best to Meet Them;" "Our Educational Work in the West and How Best to Develop it." A large delegation of visiting friends, ministers and laymen, imparted enthusiasm to the services. The feast of good things closed on the evening of November 13th, 1895 with the installation proper. Rev. M. Rhodes, D. D., President of the Board of Education, delivered an address on "The Function of the Christian Teacher," gave the charge to the President-elect, receiving the obligation and duly installing him, after which the new President delivered an inaugural address on "The Office of the Christian Preacher." Under the new administration, Drs. J. A. Clutz, J. H. Stough and Rev. W. F. Rentz assisted in teaching in the seminary.

The General Synod at its convention in 1897 by resolution, formally located the seminary at Atchison, Kansas, until in the judgment of the Board another location might be more desirable. At the same convention of the General Synod, it was proposed by the Board of Directors of the German Theological Seminary of Chicago to transfer their property to the Board of Education for the

use of the contemplated German Department of the Western Theological Seminary, or such other institution as might be agreed upon by the Board. At the meeting of the Board of Education in August, 1898, at Dixon, Ill., assurances were given that the Wartburg and German Nebraska Synods would support a Professor in the Western Theological Seminary. A German Department was accordingly created and Rev. J. L. Neve, of Bremen, Ill., was elected professor of the same. The German Synods approved the choice and Prof. Neve accepted the call to the new work.

On September 23d, 1898 in St. Mark's Lutheran church, Atch-



REV. F. D. ALTMAN, D. D.
Dean English Department.



REV. J. L. NEVE, D. D.
Dean German Department.

ison, in the presence of the members of the German Nebraska Synod, (then in session at St. Joseph, Mo., having adjourned for the purpose of attending in a body) and representatives of the Wartburg Synod and of the Board of Education, the second regular professor of the Western Seminary was duly installed and delivered his inaugural address.

The creation of the German Department brought to the Seminary young men from Germany anxious to prepare for the special

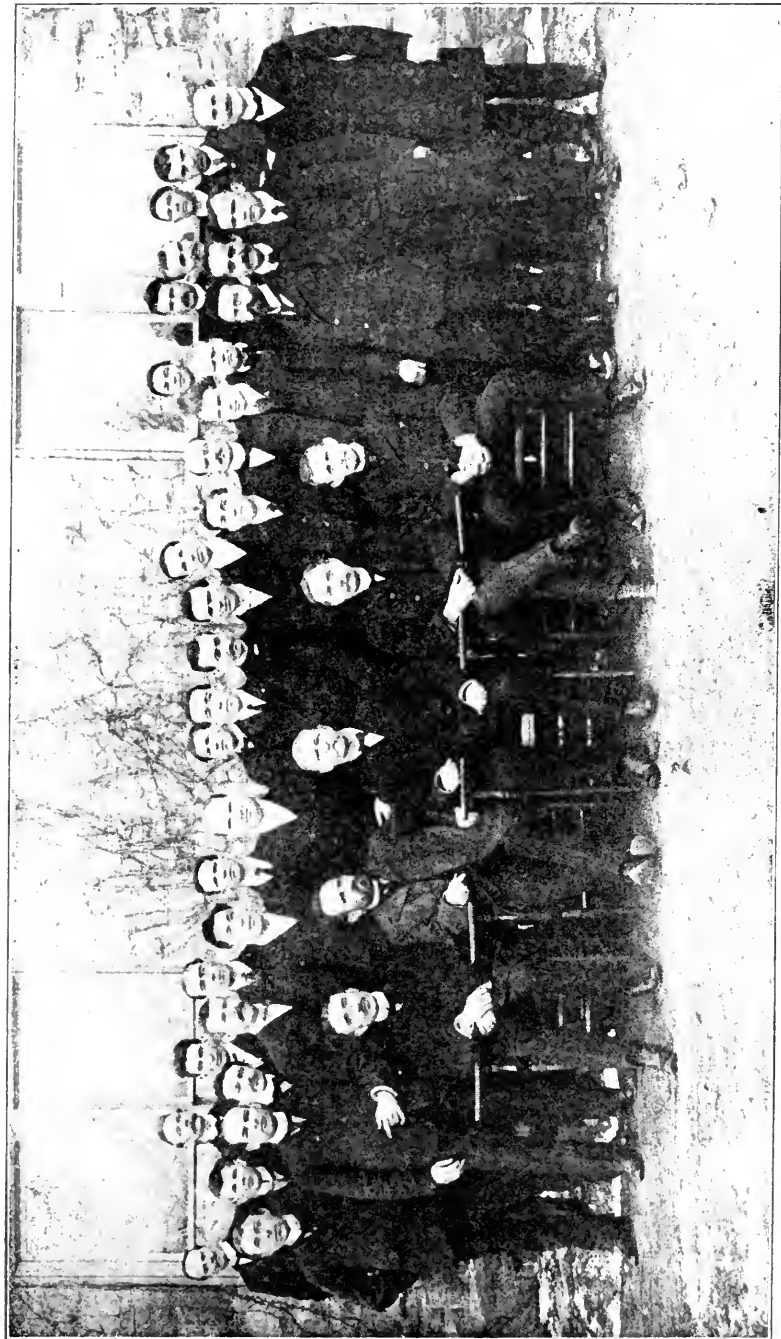
fields of missionary activity on this territory. Pastor C. Jensen, President of the theological school at Breklum, Germany, made a visit to Atchison, and spent several days in getting acquainted with the teachers and in carefully examining the methods of work and the outlook for the institution. He seemed pleased with the impression made and gave assurance that he would do all in his power to furnish students from the Breklum Seminary after their graduation there, that they might spend at least a year or two in the Seminary at Atchison. He has been faithful to his promise and Breklum has furnished the seminary the majority of students for the German Department.

With the increased enrollment of students and the growing demands of the work it soon became evident that a larger teaching force was imperative. On September 26th, 1905, the Board of Education elected Rev. Holmes Dysinger, D. D., of Vandergrift, Pa., as Professor of Exegetical and Practical Theology and he entered upon the duties of this chair November 6th, 1905. On May 23d, 1906, during the evening session of the Northeast Conference of the Evangelical Lutheran Synod of Kansas then in convention at Atchison in St. Mark's Church, Dr. Dysinger was formally installed. Dr. A. J. Turkle of Allegheny, Pa., delivered the charge to the new new Professor upon "Teaching the Bible." Dr. M. Rhodes, the President of the Board of Education administered the obligation, and Dr. Dysinger delivered his inaugural address upon, "The Hebrew Scriptures: Their Place and Function in Ministerial Training."

Rev. M. F. Troxell, D. D., the successor of Dr. J. A. Clutz, as President of Midland College, has been continued as Professor of Christian Ethics.

With experience and close observation the needs of the field have become more apparent, and it has been the aim of the Seminary to meet the requirements. The Germans needed a pro-seminary department where they, in connection with Midland College, could give such preparatory instruction as was necessary to students not ready for the regular seminary course. In the fall of 1905, Professor F. Rohner was employed as an assistant in the German department and pro-seminary work with the German students. At the close of the school year he returned to Germany. Rev. A. W. Hildebrandt of Greenfield, Mass., was called as instructor of the pro-seminary department and entered upon the duties of the position December 1, 1906.

At present the Seminary has about \$14,000.00 of invested endow-



FACULTY AND STUDENTS WESTERN THEOLOGICAL SEMINARY.

ment funds, and \$3,000.00 of scholarships. The late Mr. Elias Hahn of Owatonna, Minn., gave the first \$1,000.00 for a scholarship in honor of his friend and early acquaintance, Rev. David Harbaugh. This generous friend has given the Seminary all told \$4,500.00. The late Rev. Geo. H. Schnur, Sr., deeply interested in the new seminary, by bequest, left \$2,000.00 for a scholarship, the interest to be used in aiding worthy and needy young men in their preparation for the gospel ministry. Three more names should have a place on the roll of special benefactors, namely: Rev. J. G. Groenmiller, D. D., of Accident, Md. His offering was \$2,500.00. Mr. Geo. H. Knollenberg of Richmond, Ind., gave \$1,500.00. Mr. J. Conrad Rice, of Elvira, Ia., in making a distribution of some of his means during his life time remembered the school with a draft for \$1,000.00. These gifts were for endowment.

In its early years, the Seminary has had some difficulties to face and some hard problems to solve, and it has sincerely and courageously tried to meet the former and afford a proper solution for the latter. The first great task was to furnish supplies for the many vacant congregations on the field and thus strengthen the things that remained. The second undertaking was to prepare some men to canvass and open up new and promising points that an advance might be made in church work upon the territory. The third embarrassment was to equip a German-English minister to hold our Lutheran element in its transition period on the language question. It requires patience and good judgment to wisely direct with these problems pressing for solution, and time alone can reveal the strong foundations that are being laid for our theological work in the middle west. God has signally blessed it. The concentration of our English and German forces will encourage mutual sympathy and confidence by affording a better knowledge of one another and thus strengthen the bond of cooperation. With this year's enrollment, 1906-1907 over one hundred young men have pursued full or partial courses of study in the Seminary. Over sixty of this number have regularly graduated and are serving the church, with but few exceptions, in the West. Owing to the urgent calls from the field some were compelled to accept work before completing their studies. At present twenty-seven students are enrolled.

ARTICLES OF GOVERNMENT.

We give a few of the important Sections of the Articles of Government for the Western Theological Seminary.

DOCTRINAL BASIS.

The Doctrinal Basis of the Western Seminary shall be the Doctrinal Basis of the General Synod, namely: "We receive and hold with the Evangelical Lutheran Church of our fathers the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and of the Faith of our Church founded upon that Word," and it shall be the abiding purpose of this Seminary, to educate men for the Christian Ministry and to provide our Churches with pastors, in harmony with the above basis.

GOVERNMENT.

The Board shall inspect the fidelity of the professors, as well with regard to the doctrines actually taught, as to the manner of teaching them. If any just reason be given them to suspect either the orthodoxy, or piety, or habitual diligence, or capacity of the professor, or his devotedness to the Lutheran Church, it shall be their sacred duty to institute an investigation at the next regular meeting; or, if deemed necessary by the Officers, at a special meeting. In the case of the impeachment of any professor, notice must be served upon him by the Board, at least thirty days before his trial.

DEPARTMENTS.

(a) There shall be an English Department, a German Department, and such others as the Board may in the future establish. Each Department is to be of equal and co-ordinate standing, having its own Dean, and any special regulations pertaining to matters peculiar to itself.

(b) The President of the Seminary shall be Dean of the English Department. The Dean of the German Department shall be nominated by the German Seminary Committee. The Deans shall be charged with the internal administration of their respective Departments; the recommendation of students for admission and graduation; their registration and classification; the arrangement and co-ordination of the courses of study; and the government and discipline of the students.

FACULTY.

Every theological professor shall, on his inauguration, in the presence of a representative of the Board, make the following declaration: "I do solemnly declare, in the presence of God and this Board, that I do sincerely believe the Scriptures of the Old and

New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice; and I believe the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word; and I promise to teach and defend these doctrines and principles in opposition to the views of Atheists, Deists, Socinians, Unitarians, Arians, Universalists, Antinomians, Pelgians, Anabaptists, Papists and all other errorists, as long as I remain a professor in this Institution."

CURRICULUM.

(a) The regular course of study shall embrace the following branches: Propaedeutic, Biblical Introduction and Criticism, Biblical Archaeology and Geography, Hebrew, New Testament Greek, English Bible, German, Hermeneutics, Church History, Biblical Theology of the Old and New Testaments, Hebrew and Greek Exegesis, History of Doctrine, Systematic Theology, Ethics, Homiletics, Pastoral Theology, Church Polity, Catechetics, Symbolics, Liturgics, Missions, Sunday Schools, and such other branches as may be added from time to time.

(b) The time required to complete the regular course of studies shall be three years. Exceptions to this rule may be made, when recommended by the Dean of any Department, in the case of a student who has pursued an equivalent course elsewhere; provided that he shall have attended recitations in the English Department for at least six periods per week, for one scholastic year.

(c) At the close of each year, or at the completion of any branch within the year, there shall be an examination of each class, conducted in writing. An average grade of seventy-five (75%) per cent must be maintained through the entire course by the candidate for regular graduation. For this he shall be entitled to a diploma with the degree of "Graduate of the Western Theological Seminary of the Evangelical Lutheran Church." This must be certified to by the Faculty before the graduation is authorized by the Board.

(d) The Senior class shall present theses at the close of their course upon subjects which shall be assigned by the Faculty three months in advance.

(e) If the student has been a graduate in a classical course of a regular college, and if, at the end of each year of his Seminary course, he has presented a satisfactory thesis on some subject approved by the faculty, and if, during his Seminary course, he has received an average grade of ninety (90%) per cent, and a grade of not less than eighty-five (85%) per cent in any branch, he shall be given the degree of "Bachelor of Divinity."

THE EV. LUTHERAN CHILDREN'S FRIEND SOCIETY OF KANSAS.

Is one of the many Children's Friend Societies of the Missouri Synod. Lutheran congregations of the Synod in Wisconsin, Minnesota, Michigan, Illinois, Indiana, Ohio, Missouri, Iowa and South Dakota have organized societies and support this mission. The method of carrying on this work is comparatively new and differs from the one our people are accustomed to, viz., the rearing and educating of orphans in orphanages. For this reason and also on account of the wonderful spread of the movement these societies are of more than passing interest. There is a movement on foot to unite the different state societies under the name of the National Children's Friend Society.

The Ev. Lutheran Children's Friend Society of Kansas was chartered under the laws of Kansas in 1902. The purposes for which this corporation was formed are: "To search after and receive orphans and homeless, dependent, neglected or grossly ill-treated children and to procure for them homes in private Christian families, to bind out by contract any such children during their minority, to give away any such children by adoption, to maintain inspection over any and all such children during their minority; to buy, lease, sell or exchange all kinds of property, real and personal, for the purposes of this corporation, and to do all such acts and things necessary or convenient to be done in carrying out such objects and purposes in accordance with the provisions of the statutes of the state of Kansas."

Parents, contemplating the adoption of a child are given a list of questions to answer and return to the superintendent. Upon receipt of this sheet the superintendent has all desired information, such as name, age, address, occupation of applicant. He also knows how far the applicant lives from the parochial and public school, etc. etc. For obvious reasons this is very important. Every application is signed by two witnesses. In order to find the proper parents for the right child and to give the proper child to the right parents, it is given out on trial. After a stipulated time the superintendent calls on the family and ascertains these facts. After he has satisfied himself that the child has found the right home, the parents sign a contract in which they promise to bring

up the child in the nurture and admonition of the Lord, educate it in the Lutheran parochial school, have it confirmed, admonish it to attend church regularly after confirmation and to partake of the Lord's Supper, in short to lead a Christian life. Furthermore they promise to clothe it, give it food, nurse it when ill, never to mistreat it, but to look upon it as their own child. After the time stipulated in the contract has expired and the child is ready to leave its foster-parents, they agree to give it two suits of clothes and



HOME OF THE EV. LUTHERAN CHILDREN'S FRIEND SOCIETY OF KANSAS,
AT WINFIELD. PRESENTED BY MRS. J. P. BADEN OF WINFIELD.

pay the society a certain sum of money which is kept for the child.

Parents wishing the society to take their children are required to sign a release in which they relinquish all right and claim to their children and expressly request the society to secure legal adoption for them by persons chosen by the corporation or its agent.

The success which this society has achieved in Kansas the following table will show:

- In May, 1903, the superintendent reported 5 children found.
- In May, 1904, the superintendent reported 5 children found.
- In May, 1905, the superintendent reported 28 children found.
- In May, 1906, the superintendent reported 23 children found.
- In May, 1907, the superintendent reported 11 children found.

The original idea was to find the child and place it immediately into a home, already in waiting. At times applications for children were plentiful, but children could not be found to supply the de-

mand. Later children were plentiful, but there were no applications in for them. Now when children come so fast and no homes for them secured, a temporary home had to be provided. The children were cared for in different private families. Now they are in our magnificent and commodious home in Winfield, Kansas. This home was presented to the society by Mrs. J. P. Baden, of Winfield.

The present occupants of the home are the superintendent, the matron and her assistant and several children. Eventually this home which should be but a temporary abode for children, awaiting permanent homes, may change into an orphanage.

WM. H. STEINKAMP, Sec'y.

A BRIEF HISTORY OF THE SWEDISH EV. LUTHERAN KANSAS CONFER- ENCE OF AUGUSTANA SYNOD.

REV. ALBERT W. LINDQUIST, A. M., B. D.

THE FIRST SETTLERS.

Swedish immigrants began to settle in the state of Kansas in 1855, but it was not until about ten years later that the emigration from the "Land of the Midnight Sun" became regular. Since then a steady stream of the thrifty sons and daughters from Sweden have settled in the state; they have founded flourishing colonies; they have built churches; they have worked with interest for higher education and have been full of works of mercy and good deeds in general. As citizens they have been loyal, intelligent, and law-abiding from the very beginning. Both in the church at large and in the state they have held positions of honor and trust. At present some over twenty thousand Swedes born in Sweden reside within the boundaries of the Sun-flower State.

The late John A. Johnson of Mariadahl, Kansas, is undoubtedly the earliest Swedish settler who came to the state. He arrived in 1855. His brother, the Hon. N. P. Johnson, who is yet living, comes in the next place. He arrived one year later. Mr. P. J. Peterson came to Lawrence, Kansas, June 10th, 1858. In the same year but a few months later, Mr. Palm of the same city arrived. During 1858, Mr. L. A. Jaderberg and John Swanson came to Enterprise, Kansas.

Among the oldest Swedish colonies in the state may be mentioned Mariadahl, Salemsburg, Lindsborg and Lawrence. Other colonies were founded almost simultaneously. To give the full facts concerning these early settlements is utterly impossible. It is also difficult to determine the causes which have been operative in directing the Swedish immigration so far west at this early period. No doubt it was the guiding hand of God who directed many to the far away prairies of the West. It was destined for them to take part in the upbuilding of the great central state of our union. Some peculiar and very interesting facts center around some of the early settlements. We shall mention one, namely, Lindsborg, or the Smoky Valley, today the largest and most influential Swedish col-

only in the state. Rev. J. B. McAfee, one of the pioneers in the state relates the following: "In the spring of 1868 I saw in the Lutheran Observer that a great number of Swedes were being temporarily located in the suburbs of Chicago until their agents could locate them in the southwest states and territories. I wrote at once to Editor Cervin of Hemlandet, a Swedish newspaper published in Chicago, asking him to have their agents come to Kansas. He replied, 'It is too expensive.' When I received the letter, James F. Joy, general manager of the C. B. & Q Railroad System was in my office in Topeka. After reading the letter I handed it to Mr. Joy and asked him to read it. After reading it, he asked me what I wanted. I told him I wanted a certain number of passes from Chicago to Kansas City. He gave me what I asked for. I sent these passes at once to Editor Cervin. I also wrote Mr. Bartholow, Land Commissioner of the Kansas Pacific R. R., for an equal number of passes from Kansas City to Salina. He asked at once to be put in communication with the parties in Chicago and he would send an agent to meet them at Kansas City and pass them to Salina and show them the company's lands south of Salina."

"After the agents had inspected these lands, they reported to me that everything suited them except the fare was too high, that their people could not afford to pay it. I then went to Chicago and in company with Hon. Thadeus H. Walker, made arrangements whereby in companies of not less than five they could go from Chicago to Salina or Waterville for \$10.50, instead of \$29.50. Sometime in the fall I received a letter from a Mr. Larson (Rev. S. G. Larson), informing me that under the arrangements made, there would be a great number of Swedes in Kansas within three months. One year more or less after buying the railroad lands in the neighborhood of where Lindsborg now is, a committee of three waited on me in Topeka and told me their people could not meet the payments on the land coming due and asked me to see if the quantity of land could not be reduced and money already paid applied on the smaller quantity of land. Still they would prefer to keep all the land if time would be extended. I went to Mr. Bartholow, who told me that if they extended for one party, all others would demand the same extension, but that I might make the extension and he would see that it was carried out. The extension was verbally made and fully carried out. I think Revs. S. P. A. Lindahl, A. W. Dahlsten and S. G. Larson were the three parties with whom I became acquainted during these transactions. I think these arrangements had much to do with the settlements about Lindsborg and Scandia."

THE FIRST MISSIONARY WORK IN KANSAS.

During the early period when the life of the immigrants was chiefly migratory, religious affairs were naturally in a similar unorganized and unsettled condition. All were poor and the work in the East was yet in its infancy so much aid could not be expected from other congregations and pastors. Still it did not take long before ministers from Illinois and other places made missionary journeys to Kansas. Rev. John Johnson from Illinois was the first one to look after the religious needs of his people. He visited Mariadahl in October, 1863. On the 14th day in the same month and year, he organized a Swedish Lutheran Church at the above mentioned place. About this one first church more will be related when we come to the history of our different congregations.

Among other ministers who came to proclaim the glad tidings of salvation, to console and encourage our early Swedish settlers may be mentioned the Revs. S. P. A. Lindahl, D. D., and S. G. Larson. Pioneer work was also done by the Revs. A. W. Dahlsten, D. D., J. Seleen and S. J. Osterberg. To the pioneer workers we also count the Rev. O. Olson, D. D., who came to Lindsborg in 1869, accompanied by a great number of his countrymen.

The struggles and vicissitudes that the early settlers and the missionaries had to pass through were many and varied. Many, both stirring and pitiful stories are related about the troubles and sacrifices they had to encounter. The means for livelihood were often scarce and the communications were poor. In the midst of all this they seemed to exercise a wonderful amount of patience and courage. They had placed their trust in God, worked faithfully and looked towards a time when the wilderness would bloom. We, who enjoy the blessings of the present day, surely have many a lesson to learn from these sturdy and God-fearing pioneers.

THE ORGANIZATION OF A CONFERENCE.

Gradually more people came to the different settlements already founded; more churches were organized, and the future began to look brighter. Soon it became evident that a better and stronger church organization was essential for the welfare of the work. For this reason the Augustana Synod at its meeting in Andover, Illinois in 1870 decided to allow the organization of a Kansas Conference, and that this Conference should comprise the states of Kansas and Nebraska. A meeting for this purpose was held in Lawrence, Kansas, August 4th, 1870, when a regular conference was organized. It then comprised the following congregations:

Mariadahl, Kansas; Salemsborg, Kansas; Free Mount, Kansas; Salina, Kansas; Lindsborg, Kansas; Topeka, Kansas; Osage City, Kansas; Kansas City, Missouri; Omaha, Nebraska; Oakland, Nebraska; Alma, Nebraska; Edenborg, Nebraska; Swedesborg, Nebraska; and Lincoln, Nebraska.

The following ministers were present at the meeting: Revs. S. G. Larson, S. J. Osterberg, and A. W. Dahlsten. Rev. A. Andreen, from Illinois, who was on a missionary journey in the state, also attended. The officers elected at this conference were: President, Rev. A. W. Dahlsten, Secretary, Rev. S. J. Osterberg. The following have served as presidents and secretaries in the conference:

PRESIDENTS.	YEAR.	SECRETARIES.
Rev. A. W. Dahlsten.....	1870-71.....	Mr. S. J. Osterberg.
Rev. O. Olsson.....	1872.....	Rev. S. P. A. Lindahl.
Rev. O. Olsson.....	1873.....	Rev. J. Seleen.
Rev. A. W. Dahlsten.....	1874.....	Rev. O. Chelleen.
Rev. O. Olsson.....	1875.....	Rev. O. Chelleen.
Rev. O. Olsson.....	1876.....	Rev. C. V. Vestling.
Rev. O. Olsson.....	1877.....	Rev. C. V. Vestling.
Rev. O. Olsson.....	1878.....	Rev. A. Rodell.
Rev. J. Seleen.....	1879.....	Rev. A. Rodell.
Rev. J. Seleen.....	1880.....	Rev. C. A. Swensson.
Rev. J. Seleen.....	1881.....	Rev. C. A. Swensson.
Rev. J. Seleen.....	1882.....	Rev. C. A. Swensson.
Rev. J. Seleen.....	1883.....	Rev. J. P. Nyquist.
Rev. J. Seleen.....	1884.....	Rev. E. A. Fogelstrom
Rev. J. Seleen.....	1885.....	Rev. C. J. E. Haterius
Rev. J. Seleen.....	1886.....	Rev. G. A. Brandelle.
Rev. J. Seleen.....	1887.....	Rev. G. A. Brandelle.
Rev. J. Seleen.....	1888.....	Rev. G. A. Brandelle.
Rev. E. M. Erickson.....	1889.....	Rev. J. E. Floren.
Rev. E. M. Erickson.....	1890.....	Rev. J. E. Floren.
Rev. M. Noyd.....	1891.....	Rev. A. Norrbom.
Rev. M. Noyd.....	1892.....	Rev. A. Norrbom.
Rev. M. Noyd.....	1893.....	Rev. F. A. Bonander.
Rev. M. Noyd.....	1894.....	Rev. F. A. Bonander.
Rev. M. Noyd.....	1895.....	Rev. F. A. Bonander.
Rev. J. E. Floren.....	1896.....	Rev. F. A. Bonander.
Rev. M. Noyd.....	1897.....	Rev. F. A. Bonander.
Rev. Carl Walleen.....	1898.....	Rev. G. A. Dorf.
Rev. Carl Walleen.....	1899.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1900.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1901.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1902.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1903.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1904.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1905.....	Rev. G. A. Dorf.
Rev. G. A. Brandelle, D. D....	1906.....	Rev. G. A. Dorf.

Later Nebraska separated from Kansas and organized a Conference of their own. By some this was considered to be a wrong and unwise move. It may have been at that very time. Still the change would have occurred sooner or later and under such circumstances there is nothing to regret. The Nebraska Conference has a large field, and the same is true of the Kansas Conference, perhaps in a still greater degree.

At present the Conference comprises the states of Kansas, Colorado, Texas and Kansas City, Mo. It has 78 congregations and forty-six ministers. It has an extensive mission field, a good orphans' home and a great institution of learning.

BRIEF SKETCHES OF THE DIFFERENT CONGREGATIONS IN THE CONFERENCE.

MARIADAHΛ.

The congregation at Mariadahl is the oldest Swedish Lutheran Church in the state. It was organized the 14th of October, 1863 by Rev. John Johnson, who no doubt is the first Swedish Minister that visited Kansas. The following persons became members: J. A. Johnson, C. A. Dahlberg, Peter Johnson, David Johnson, N. P. Axelsson, J. Anderson, N. Kristenson, Melker Falleen and their families. During Rev. Johnson's visit Mr. John A. Johnson's mother, Maria (Mary) Johnson died and was buried by him. She was an elderly and very pious lady. She was the first person buried in Mariadahl and perhaps the first Swede buried in the state. It is from her name the congregation got its name.

During the first years the spiritual needs of the congregation were looked after by travelling missionaries. Among these may be mentioned Rev. H. Olson and B. M. Halland. In 1866 Rev. A. W. Dahlsten made several visits to Mariadahl and neighboring places.

It was not until in the year of 1867 that our church at Mariadahl was able to call a regular pastor. Then a call was issued to the Rev. J. P. Lundblad, who also accepted. He was the first Swedish Lutheran Pastor in the state, who held a regular charge. In 1869, Rev. Lundblad left. After him the following have served the congregation; Rev. J. Seleén, 1872-76; Rev. H. Olsson 1876-89; and Rev. O. W. Mefferd from July 1891 until his death, May 14th, 1892. Rev. L. J. Sundquist was in charge of the congregation until in 1905. At present Rev. C. J. E. Haterius is pastor at Mariadahl.

The church property including parsonage is valued at \$7000.00.

The membership is three hundred and five. In the Sunday School there are one hundred and twenty-five scholars.

SALEMSBURG.

The Swedish Lutheran Church at Salemsborg, Kansas, was organized in 1869 by the Rev. A. W. Dahlsten, D. D. In 1874 a church building was erected, but after some time this edifice became too small and in 1893 a new and modern church was built, costing about ten thousand dollars. In 1906 a new and modern parsonage was erected. The church and parsonage is valued at about twenty-five thousand dollars. At present the congregation has six hundred and one members. The Sunday School numbers one hundred scholars. Dr. A. W. Dahlsten was the regular pastor of the church from its organization until 1888. Since then the Rev. C. Walleen has labored in this field.

FREMONT.

Our Church at Fremont was organized in 1869 by the Rev. A. W. Dahlsten, D. D., who also had charge of the work for some time. Rev. J. Selen was pastor for this church during fifteen years, or until 1894, when he moved to Sweden where he is still residing. He was succeeded by Rev. J. D. Danielson. The present pastor is the Rev. J. P. Aurelius. The first church building was very small, but in 1881 a large and commodious edifice was erected. The church property is valued at twenty thousand dollars. The numerical strength of the congregation is 345 members and 90 scholars in the Sunday School.

LINDSBORG.

The history of our church at Lindsborg has a long and interesting story. We only wish space would allow us to go into details, but we cannot. In June 1869 the Rev. O. Olsson, Ph. D., D. D., and a large number of his countrymen came to the Smoky Valley with the intention of organizing an ideal congregation. Only true Christians were to belong to this body. To this end great strictness was shown. It is even related that the minister's wife had to stand a strict examination before the council before she was admitted as a member. After some time, however, they became more liberal in their views, especially after joining the Augustana Synod and after becoming acquainted with the church work in this new and strange land.

The Swedish Ev. Lutheran Bethany congregation was organized in 1869 by Dr. O. Olsson. The house in which this was done is still standing. A church, if so it may be called, was soon built.

It was located in section seven, a little northwest of where Lindsborg now is. It was a very simple affair. No floor, four windows and with a hay roof. A big stone was used as a lock for the door. In 1874 a stone building was erected in Lindsborg. An addition and other improvements were made in 1880. In 1904 still another addition to the church was built, a new pipe organ was bought, and other improvements made. The church property is valued at thirty-five thousand dollars. The Bethany parsonage is the largest and costliest in the Conference.

Dr. O. Olsson served the congregation until 1879. In June the same year the Rev. Carl Swensson, Ph. D., D. D., K. N. O. (Knight of the North Star) entered upon the duties as pastor of the church and served until his sudden and unexpected death at Los Angeles, Cal., February 16th, 1904. Rev. Julius Lincoln and Prof. Earnst Pihlblad, D. D., have been assistant pastors in the Bethany church. As successor to Dr. Swensson, the congregation called Rev. Alfred Bergin, Ph. D.

The Bethany Church at Lindsborg is our largest Swedish congregation in the conference, and no doubt also the largest Lutheran church in the state. It numbers eighteen hundred and ten members and has six hundred and eighty-five pupils in the Sunday School.

TOPEKA.

The Swedish Lutheran Church in Topeka was organized in 1870. At first the congregation belonged to the General Synod but in 1872 it united with the Augustana Synod. The following have served as pastors of the church. Rev. C. J. Scheleen, one year; Rev. C. V. Vestling, 1873-75; Rev. J. F. Seedoff, 1888-1890; Rev. J. Holcomb, 1883-1887. In 1875 Rev. Vestling moved to Osage City but he continued to serve the church in Topeka every other Sunday until 1877 and afterwards every fourth Sunday until 1882; Rev. A. Norrbom, 1890-1899; Rev. C. A. Engstrand, 1897-99; Rev. A. M. L. Herenius 1900-1905. Rev. D. J. Nordling is the present pastor of the church.

In 1885 a new church was erected. The property is valued at ten thousand dollars. The present membership is one hundred and sixty-seven. The Sunday School numbers fifty children.

ST. MARY'S.

Our Swedish church at St. Mary's was organized in 1872. In 1877 a church building was erected, valued at \$1000.00. Rev. C. J. Scheleen has served the congregation since its organization, which

at present numbers seventy-three members. Ten scholars attend the Sunday School.

OSAGE CITY.

The congregation was organized in 1870. Four years later a church building was erected. The valuation of the property is five thousand dollars. Present membership is two hundred and twenty-six. Eighty children are enrolled in the Sunday School. Pastors who have served this church are: Rev. C. V. Vestling, until 1883. Rev. O. F. Thorell, 1884-85; Rev. L. J. Sundquist, 1888-91; Rev. J. A. Holmen, 1891-99; Rev. G. A. Ekman has charge of the work at present.

SALINA.

A church organization was formed in 1870 by Dr. A. W. Dahlsten. In 1871, Mr. A. W. Phillips, an American, donated two lots and on these a church was erected the following year. Still it took some years before it was fully completed. The church property is valued at five thousand dollars and the congregation numbers two hundred members. In the Sunday School fifty-five pupils are enrolled. The following pastors have served the church: Dr. A. W. Dahlsten, 1870-79; Rev. Lagerman, 1879-80; Rev. A. M. LeVeau, 1880-84; and Dr. J. E. Floren since 1887.

WATERVILLE.

Our Waterville congregation was organized in 1871 by Dr. S. P. A. Lindahl. A church was erected in 1886. Rev. J. Seleen was the first regular pastor. He took charge of the work in 1873 and remained four years. After him the congregation has been served by the following; Rev. H. Olson (three years), Rev. P. J. Sanden (five years), Rev. L. A. Edman (two years), Rev. N. Ohslund, Rev. C. J. Damstrom, Mr. S. J. Odell, (a school teacher), Rev. F. A. Bonander, Rev. J. A. Johnson and Rev. Svante Udden. Rev. J. Holcomb is now in charge of the congregation.

The church property is valued at thirty-five hundred dollars. The congregation has one hundred and seven members and twenty-seven children in the Sunday School.

FRIEND'S HOME.

The congregation was organized in 1872 and the church was erected in 1879. The property is valued at eight thousand five hundred dollars. The membership is four hundred and fifty and the Sunday School has one hundred and twenty-five scholars. The congregation was served for some time by Rev. S. J. Osterberg and during 1882-90 by Rev. P. A. Cederstam. He leaving, the congregation was vancant until 1893 when Rev. O. Moren arrived, who

served the church as pastor until in 1905. Rev. R. P. Acsell is the present pastor.

VILAS.

The Swedish Lutheran Bethel Church at Vilas, Wilson county, Kansas, which was organized in 1872, has no regular pastor. Rev. O. Moren and other pastors in the district have for several years looked after the spiritual needs of the church. The property is worth twelve hundred dollars. Congregation numbers eight-eight members. Forty-five children attend the Sunday School.

NEW GOTLAND.

Our Swedish Lutheran Church at New Gotland, McPherson county, Kansas, was organized in 1872. Student J. P. Sanden preached there several years. Rev. P. M. Sannquist served as pastor until 1883; Rev. E. M. Erickson, 1884-86 and A. Wahlin, 1886-1904; Rev. G. A. Dorf succeeded Rev. Wahlin.

The church property is worth eight thousand dollars. The membership is four hundred and sixty-six and the Sunday School has eight-five scholars.

SWEDESBURG.

Congregation organized 1872 by A. W. Dahlsten, D. D., and church erected 1876. Valued at eight thousand dollars. The membership is two hundred and forty-three. In the Sunday School sixty five pupils are enrolled. The congregation was first served by Rev. O. Chilleen, then by Rev. C. J. Damstrom until 1883. Afterwards by Rev. A. Holmer, 1884-87, by Rev. J. Holcomb, Rev. J. A. Holmen and Rev. G. Franzen. At present the congregation is vacant.

WALSBURG.

The Swedish Lutherans organized a church at Walsburg in 1873. In 1877 the church was erected. The property is worth six thousand and five hundred dollars. The congregation has three hundred and thirty members and one hundred and eighty scholars in the Sunday School. The following pastors have worked in this field. Rev. H. Olson, 1876-84; Rev. L. A. Edman, 1884-86; Rev. J. A. Hemborg and C. A. Engstrand.

OTTAWA.

The congregation at Ottawa was organized in 1873 and the church built in 1879. Membership forty five, scholars in Sunday School, fifteen. Value of property (no parsonage), twenty-five hundred dollars. As a rule this congregation has been served by neighboring pastors.

SCANDIA.

The Swedish Amana congregation in Scandia was organized in 1873. The church was built in 1878 and the property is valued at five thousand two hundred dollars. Membership one hundred and eight, scholars in Sunday School twenty-two. Rev. Nels Ohlund was the first pastor. Since he left, Rev. L. A. Edman had charge of the work, after him, Rev. C. J. Maxwell served the congregation until his death in 1905. Rev. H. E. Sandstedt accepted a call to the church in 1906.

KACKLEY.

The Swedish Lutheran Ada congregation in Republic county, Kansas, was organized in 1873 and the church building erected in 1882. Value of property, eight thousand dollars. Membership three hundred and fifty. Scholars in Sunday School sixty. Until 1886 the congregation was served by Rev. Nils Ohlund; afterwards by Rev. J. A. Holmen, 1887-92, by Rev. F. W. Bergquist and at present by Rev. M. P. Oden. The church has been renovated since then and this year (1907) a new parsonage will be erected.

MARSHALL COUNTY.

The Swedish Lutheran Salem congregation in Marshall county, Kansas, was organized in 1874 by the Rev. J. Seleen. No church was erected until in 1883. Rev. J. Seleen, who was pastor in Mariadahl also tended to this charge. After him, Rev. H. Olson looked after the spiritual needs of the people until 1878, when they got a regular pastor, namely Rev. P. J. Sanden. He stayed until 1887 and was succeeded by Rev. F. A. Bonander. At present Rev. A. S. Segerhammer is pastor in Salem.

The church property is valued at seven thousand dollars. The congregation has four hundred and eighty-four members and one hundred and seven children in the Sunday School.

BRANTFORD.

In 1874 the Zion congregation was organized. A church valued at two thousand dollars was built in 1882. The membership is ninety-six and the Sunday School has twenty-eight scholars. The following have been pastors in the congregation: Rev. C. J. Damstrom, Rev. F. W. Bergquist and Rev. Swante Udden. Rev. J. Holcomb has charge of the work at present.

LAWRENCE.

The congregation was organized in 1869 and a church valued at nine hundred dollars was erected in 1884. During 1884-87, Rev. J. A. Hemborg was pastor in Lawrence. Since then Rev. E. Glad

and others have looked after our church at Lawrence. Membership twenty; no Sunday School.

ASSARIA.

A congregation was organized in 1875. The church was built in 1877 and the property is valued at six thousand dollars. The membership is five hundred and twenty-five. In the Sunday School, one hundred and three pupils are enrolled. The following pastors have had charge of the work; Dr. A. W. Dahlsten, Rev. A. M. Leveau, Rev. J. T. Kjellgren and Rev. J. Wikstrand. Rev. Wikstrand resigned his pastorate January 1st, 1907.

MARION HILL.

The Marion Hill congregation was organized in 1876 and the church erected in 1879. The church property is worth twenty-six hundred dollars. Membership one hundred and seventy-five, scholars in the Sunday School, forty. Revs. J. A. Rinell and A. E. Johnson have been pastors at this place. Rev. A. J. Borgstrom has charge of the congregation at present.

ENTERPRISE.

At Enterprise a religious society was formed as early as 1874. It was a sort of a union church but it was not satisfactory to a good many and in 1879 a Swedish Lutheran congregation was organized, the union church was bought and admission into the Synod asked for. Dr. J. E. Floren of Salina, has been in charge of this congregation. Prior to his service the following pastors visited Enterprise: A. W. Dahlsten, Rev. A. M. Leveau, N. Nordling and E. M. Erickson. The Bethlehem church is worth two thousand and fifty dollars. The membership is seventy-five, Sunday School enrollment twelve.

GARFIELD.

The Garfield congregation was organized in 1879. Its membership is eighty-five. Only twelve pupils are enrolled in the Sunday School. The church is worth three thousand dollars. The following have served the church: Rev. A. Lindholm, Rev. P. M. Sannquist, Dr. A. W. Dahlsten and Rev. A. A. Leksell. Rev. V. E. Holmstedt is pastor of the congregation at present.

NEW ANDOVER.

In 1879 Rev. J. Seleen organized a congregation at New Andover, McPherson county, Kansas. The Church was erected 1883 and the property is valued at fifty-five hundred dollars. Two hundred and seventy-seven members belong. In the Sunday School, sixty scholars are enrolled. The following pastors have looked

after this charge: Rev. J. Seleen, Rev. A. Lindholm, 1881-86, and Rev. N. Nordgren, 1886-88. He leaving, the congregation had no regular pastor until 1892 when Dr. A. W. Dahlsten accepted their call. During the vacancy of the church, Revs. P. M. Sannquist visited the congregation.

MANHATTAN.

At Manhattan a Swedish Lutheran congregation was organized in 1879. The church valued at twelve hundred dollars was built in 1885. Membership seventy-three and scholars in the Sunday School, fifteen. Rev. C. J. Scheleen, who preached at this place several years before an organization was affected, is pastor of this congregation.

MCPHERSON.

A congregation was organized at McPherson 1881 and a church built in 1883. The church property is worth eighty-five hundred dollars. Number of members, three hundred and ninety-seven. Scholars in Sunday School, sixty-four. The congregation has been served by the following ministers: Rev. P. M. Sannquist, 1882-88; Rev. J. Wikstrand, 1889-92; Rev. C. P. Edlund, 1892, 1900; Rev. J. A. Engwall is pastor of the church at present.

OLSBURG.

The congregation was organized in 1881 under the leadership of Rev. H. Olson. It has three hundred and five members and eighty children in the Sunday School. The church built in 1883 is worth six thousand dollars. During the first years Rev. H. Olson of Mariadahl also attended to the work here. He was succeeded by Rev. O. E. Mefford. Others who have labored in this part of the vineyard are: Rev. C. O. Granere and J. A. Johnson. At present Rev. F. N. Anderson is pastor at Olsburg.

BURDICK.

The Swedish Lutheran Hebron congregation in Burdick, Morris county, Kansas, was organized in 1884 and has two hundred and nineteen members with a Sunday School of sixty-eight pupils. The church erected in 1887 is valued at fifty-two hundred dollars. The following have been in charge of this congregation: Rev. E. M. Erickson and P. A. Malm, G. A. Dorf, Rev. C. A. Peterson is the present pastor.

MARQUETTE.

The Elim congregation at Marquette was organized 1878. A church was erected the same year. In the spring of 1905 the church building was totally destroyed by a tornado. Work on a new house

of worship was commenced immediately and the building was completed last year. The church property is worth fifteen thousand dollars. Prior to 1887 Rev. J. Seleen had charge of the work. The first regular pastor was Dr. E. P. Olson, who in 1889 was succeeded by Rev. E. M. Erickson. After his resignation Dr. Emil Lund has been in charge of the work until March 1st, 1907. The new pastor Rev. C. E. Bengston has already taken charge.

ENNE.

The congregation at Enne, Rawlins county, was organized in 1885. It has forty-seven members. Rev. A. Holmer was its pastor 1887-1890. Since then it has been vacant.

HUTCHINSON.

The Immanuel congregation in Hutchinson was organized in 1886. The church building worth one thousand and thirty-four dollars was erected in 1888. Present membership is one hundred and fifty-seven, scholars in the Sunday School number thirty. For some time Rev. C. P. Edlund visited this place. After him Rev. A. A. Leksell was the regular pastor, until 1904. Rev. V. E. Holmstedt is now pastor of the church.

GOVE COUNTY.

The Saron congregation at Gove was organized in 1886 and a church built the following year valued at six hundred dollars. Membership sixty. Has never had a regular pastor.

PAGE COUNTY.

In 1887 the Bethesda congregation at Page was organized. The following year a church was erected costing five hundred dollars. Present membership fifty-six. Rev. E. Glad had charge of this congregation for some years. Rev. J. Holcomb has also been pastor of this and other churches in Western Kansas.

FALUN.

Under the leadership of Rev. P. M. Sannquist and Dr. Carl Swensson a congregation was organized in 1887. The church was built the same year. Rev. P. M. Sannquist was the first pastor and served until his death, December 21st, 1891. Afterwards Mr. K. J. Sterner had charge of the work, until Dr. J. Ekholm took charge. He left in 1906 and was succeeded by Dr. E. P. Olson. Present membership is two hundred and twenty-three and eighty children are enrolled in the Sunday School. The church property is valued at four thousand dollars.

SHARON SPRINGS.

The Sharon congregation at Sharon Springs was organized in 1888 and the church erected in 1900. Its value is five hundred dollars. Membership is eighteen. Sunday School scholars number six. Rev. E. Glad was pastor here for some time, also Rev. J. Holcomb. The congregation is now vacant.

STOCKHOLM.

The Swedish Lutheran Bethany church at Stockholm was organized by Dr. J. A. Stamline in 1888. The following year a church was built costing five hundred dollars. Present membership is one hundred and fifty-one and twenty-eight scholars in the Sunday school. The following have served this church: Revs. J. A. Stemline, L. J. Sanden, E. Glad, C. E. Olson and J. Holcomb.

DELMORE.

The Kristvalla congregation in Delmore, McPherson county, was organized in 1887. Membership is thirty-five and ten scholars in the Sunday School. Rev. A. Wahlin has preached at certain times for this congregation. Now Rev. G. A. Dorf has charge of the work.

PITTSBURG.

In 1890 the Lydia church at Pittsburg was organized. A church was erected the following year costing twelve hundred dollars. A student, Mr. E. P. Wardeen worked here for some time, also, Mr. A. J. Borgstrom (now pastor). As most of the people have moved away, no work among our people is done at present.

TREGO.

The Immanuel church five miles from Ellis, was organized in 1900. A church costing two thousand dollars was built in 1902. Membership is seventy-one, Sunday School scholars seventeen. Rev. Carl Walleen, the organizer of the church frequently visits this place.

SARON.

The Saron church at Concordia, Kansas was organized in 1881. A church building was erected in 1888, value of property is one thousand and five hundred dollars.

GUSTAFS LUND.

Gustaf's congregation, Lund, was organized in 1884. It is very small and no report has been rendered for years.

SMOLAN.

A Swedish Lutheran annex congregation to Salemsburg was or-

ganized in 1893. In 1904 a church building was erected. It is worth two thousand three hundred dollars. Present membership is forty-five. The Sunday School has ten pupils. Rev. Carl Wal-
leen has charge of the work.

KANSAS CITY, KANSAS.

The Swedish Lutheran church at Kansas City, Kansas was organized in 1894. Prior to that time people of our Lutheran faith belonged to the First Swedish Lutheran church, Kansas City, Mo. For several years missionary work was done by Revs. C. J. E. Hat-
terius, E. Nelander and other pastors who had charge of the first church. Rev. M. Noyd organized the new congregation and was its first pastor. As his successor Rev. E. Glad was called. He accepted and is yet in charge of the work. A church was built in 1896. The congregation has one hundred and ninety members and ninety scholars in the Sunday School.

TOTAL STATISTICS KANSAS CONFERENCE.*

Number of congregations.	78
Number of communicants.	9340
Number of members.	14714
Number of pastors.	46
Number of scholars in Parochial schools.	1567
Number of scholars in Sunday schools.	4024
Value of church property.	\$459,284**
Debts on church properties.	22,277

* According to annual report 1905.

** To this may be added the value of Bethany College. \$170,000
and the value of the Orphan's Home. 20,000

For full Statistical Exhibit for 1906 see Augustana tables at the end of this volume.

CONGREGATIONS OUTSIDE OF THE STATE BELONGING TO THE KANSAS CONFERENCE.

I.

MISSOURI.

Name of Church.	Organized.	Property Value.	Commun- icants.	S. S. Scholars
1st Luth. K. C., Mo.....	1869	\$44,000.00	452	135
Immanuel, K. C., Mo.....	1899	38,000.00	180	133

II.

TEXAS.

Gethsemane, Austin.	1875	\$15,000.00	172	55
Brushy.	1875	15,000.00	515	130
New Sweden.	1876	9,000.00	449	67
Bethel, Georgetown.	1892	500.00	...	...
Hutto.	1892	4,500.00	190	46
Moline, Elroy.	1897	1,200.00	63	25
Bethlehem, Lund.	1897	5,000.00	244	72
Emaus, Manor.	1905	.....	...	...
Gustavus Adolphus, Ft. Worth..	1905	.....	40	12
Immanuel, Dallas.	1906	.....	25	...
Bethel, Ericksdahl.	1906	1,000.00	43	...
Zion, Galveston.	1892	7,000.00	98	40
El Campo.	1893	4,500.00	222	39
Eden, Olivia.	1893	200.00	61	26
Salem, Granado.	1895	1,100.00	26	5

III.

COLORADO.

Golden.	1873	\$1,500.00	13	...
Augustana, Denver.	1878	60,000.00	528	225
Georgetown.	1880	1,000.00	16	...
Elim, Longmont.	1887	2,800.00	85	23
Bethesda, Boulder.	1892	3,500.00	78	26
Tabor, Pueblo.	1892	9,300.00	135	50
Starkville.	1891	900.00	20	...
Bethania, Las Animas.....	1894	3,500.00	89	12
Zion, Idaho Springs.	1896	3,000.00	90	44
Colorado Springs.	1897	1,500.00	84	26
Nebo, Victor.	1902	3,000.00	72	45
Cripple Creek.	1903	.....	49	20
Immanuel, Greeley.	1905	.....	50	25
Zion, Loveland. ....	.....	.....	100	35

THE ORPHAN'S HOME AT MARIADAH L, KANSAS.

The Orphan's Home of the Evangelical Lutheran Kansas Conference of the Evangelical Lutheran Augustana Synod of North America, situated on the eastern bank of the Blue River in the western part of Pottawatomie county, Kansas, is a beautiful monument of Christian piety and love.

Its history really begins with the year 1873 when the U. P. Ry. Co., by the influence of Rev. A. W. Dahlsten, donated one hundred and sixty acres of land in McPherson county, Kansas for the benefit of a future Orphan's Home.

At the conference meeting at Mariadahl, Kansas, in 1875 the first board of directors was appointed and comprised of the following persons: Rev. O. Olsson, Rev. A. W. Dahlsten, Mr. C. J. Brodine (Salemsburg, Kansas), Mr. J. Rodell (Fremont, Kansas), and Mr. J. A. Nelson, (Lindsborg, Kansas). On account of lack of means and uncertainty as to the best location for such a home, the question was postponed for a few years. At the conference meeting at New Gottland, Kansas, in 1878 a committee was appointed, comprising the Board of Directors and Mr. John A. Johnson of Mariadahl, Kansas. This committee was to find out the most suitable place for an Orphan's Home.

The Committee reported at the conference meeting at Scandia, Kansas, that it thought best that the Orphan's Home ought to be located in the oldest congregation of the conference, which is Mariadahl, Kansas, where a well improved farm of two hundred and eight acres could be purchased for the sum of \$5,520.00. After a lively discussion the conference decided to purchase said farm and thus the Home was located in Mariadahl, Kansas.

By the liberal subscriptions of the members of the church people at Mariadahl and other congregations in the Conference, and by the Sunday Schools, and by selling the land afore-named, at \$2,000.00, funds were secured to pay off a great portion of the farm at Mariadahl. On March 22, 1880, the Home was dedicated, and already enabled to admit children. Since this time many improvements have been made. The various congregations and Sunday Schools have annually contributed by subscriptions and collections.

Through the last will of Hon. John A. Johnson, one of the pioneers of Mariadahl, (he came to this place 1855), the home received not less than eight thousand dollars. A beautiful example of charity and love!

At the present time the property of the Orphan's Home consists of five hundred acres of land; the main building of stone, 40 by 40 feet, three stories high with addition of kitchen and laundry; a very pleasant school house (frame); barn (stone); smoke house, cribs, sheds, etc. The present value, (including real estate, live stock, implements, household goods, etc.), is nearly twenty thousand dollars and *without* debt.

The purpose of this institution is that it be a home for destitute orphans, where they are supported and receive a Christian education in accordance with the Lutheran faith and confession; although when children are to be admitted, no reference is made as to the creed or nationality of ancestors of same.

Devotional exercises are held each morning and evening by the superintendent and the children as well as employes are requested to attend, thus keeping them under religious influence.

The Home has a school of its own where the children are instructed in all the branches of public schools by a competent teacher. In the summer, two months Parochial school (in the Swedish language) is held.

All the children unless too young, attend the Sunday School at Mariadahl and at the usual age are confirmed by the pastor at Mariadahl in the regular classes of the congregation. At the age of sixteen, they leave the home prepared to take up the tasks that come before them for self support.

The management of the Home is intrusted to a Board of Directors composed of four ministers and three laymen.

This Board is elected by and responsible to the conference. The superintendent and matron are elected by the Board, and take the place of parents to the children; no one being elected to this place who is not known as a true Christian and otherwise have the necessary qualifications. Mr. and Mrs. Bengt Berg served the institution faithfully and satisfactorily as superintendent and matron for nearly nineteen years, beginning the fall of 1880. They were succeeded in March, 1899 by Mr. and Mrs. Amel G. Johnson. At present Mr. and Mrs. N. H. Youngberg have charge of the work.

Ninety-seven children have been adopted and at present thirty-nine children are at the Home, which number is as many as the Home can comfortably lodge.

The present Board of Directors is as follows:

Rev. C. J. E. Haterius, Mariadahl, Kansas, President and Treasurer; Rev. F. N. Anderson, Rev. J. Franzen, Mr. G. O. Maxell, Mr. Chas. Classon, Rev. A. S. Segerhammer, Mr. C. J. Holt.

WORK AMONG THE YOUNG PEOPLE AND THE ORGANIZATION OF A CONFERENCE LUTHER LEAGUE.

When and where the first Young People's Society was organized, I have not been able to ascertain, but no doubt the first beginning was made by Dr. O. Olsson in the Bethany congregation at Lindsborg, Kansas, who it is related, met with the younger people for Bible study and singing. Of course no definite organization was formed until several years later. In this connection it may be interesting to know that the first choir was started by Dr. O. Olsson, who was a great lover of music.

Now, and for several years an extensive work has been going on among the young people in the conference. All the churches of any size have Young People's Societies, now usually called Luther Leagues.

A great and important move among our young people was the organization of a Conference Luther League. Of this work Prof. Frank Nelson has kindly furnished the following sketch:

At the thirty-first annual meeting of the Kansas Conference of the Evangelical Lutheran Augustana Synod held in Denver, Colorado, in May, 1901, a movement was inaugurated for a closer organization of the young people's societies of the Conference. A committee consisting of Rev. G. E. Youngdahl, Colorado Springs, Colorado, Rev. C. A. Engstrand, Walsburg, Kansas, Frank Nelson and Carl Johns, Lindsborg, Kansas, was appointed to outline a plan of organization and report same to the conference, at its next annual meeting. A number of circumstances made it impossible for the committee to hold a meeting and hence no report was made at the conference meeting in Friends Home, Kansas in 1902. The committee appointed at the Denver meeting was dismissed and it seemed for the time being as though nothing would be done. However, at the next annual meeting of the conference held in Kansas City, Missouri, in April, 1903, another effort was made by the friends of the movement to secure action by the conference. Therefore, the conference again appointed a committee to outline a plan of organization for the young people's societies. The committee consisted of Frank Nelson, Lindsborg, Kansas, Rev. Earnst Philblad, Lindsborg, Kansas, Rev. C. A. Engstrand, Walsburg, Kansas, Rev. A. W. Lindquist, Kansas City, Missouri, and Mr. J. A. Jacobson, Clay Center, Kansas. This committee proceeded at once to the work. As a result, the first annual convention of the Kansas Conference Luther League was held in the Swedish Lutheran

Church, Topeka, Kansas, October 16, 17 and 18, 1903. The following officers were elected: President, Frank Nelson, Lindsborg, Kansas; Vice President, Dr. J. Ekholm, Falun, Kansas; Secretary, Miss Serephine Erickson, Kansas City, Missouri; Treasurer, Mr. Emil Cederberg, Walsburg, Kansas. The first convention was largely attended both by the ministers of the conference and by delegates from a great many of the local Luther Leagues. It was felt from the beginning that the League had a place to fill and a work to perform. The young people manifested an unusual degree of interest in the organization and the pastors assisted in a very cordial and generous spirit.

The second annual convention of the Kansas Conference Luther League was held in the Swedish Lutheran church at Kackley, Kansas, August 19, 20 and 21, 1904. The following officers were elected for the ensuing year. President, Frank Nelson, Lindsborg, Kansas; Vice President, Rev. G. A. Dorf, Burdick, Kansas; Secretary, Miss Seraphine Erickson, Kansas City, Missouri; Treasurer, Mr. Frank Lann, Axtell, Kansas. The convention was largely attended and was in every respect a decided success.

The third annual convention was held in Kansas City, Missouri, September 22, 23 and 24, 1905. The attendance was unusually large and the interest at all the sessions were such as to inspire hope and confidence for the future. Twelve ministers of the conference attended the convention and participated in the programs and business sessions. It was the universal opinion that the convention was the best of its kind in the history of the young people's work of the southwest. It is not necessary to add that all the conventions were marked with a strong religious and Lutheran spirit and the part taken in the programs by the young people reflected great credit upon them and upon the conference as a whole.

At its annual meeting at Fremont, Kansas in April, 1905, the Kansas Conference officially and unanimously endorsed and accepted the Kansas Conference Luther League. A report of the work of the League is presented each year to the president of the conference and the League is in all respects under the direction and control of the conference.

The object of the Kansas Conference Luther League is to interest the young people in the work of the Lutheran Church and to bring them in closer touch with the conference work. Experience has fully demonstrated that our Swedish Lutheran Young People do not affiliate with the English State Luther League or with the National Luther League. It is believed that through the Conference

Luther League it will be possibly eventually to secure representation from our young people to the State and National Luther League. We desire to make our contribution to the strength and power of the Lutheran Church of America.

LADIES' AID SOCIETY AND THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

The first Aid Society among the women of the Kansas Conference was no doubt organized in Kansas City, Missouri. Records show that the ladies interested in church work met and organized a so-called Sewing Society in the winter of 1869. Later similar organizations were formed in Mariadahl, Lindsborg, Salemsburg, and other places. One and two societies are now found in almost all congregations. They are doing a great and noble work for the church. Thousands of dollars have been raised by these organizations for church and benevolent purposes. At present the various ladies societies of the conference have a Woman's Conference Society.

The Woman's Missionary Society of the Kansas Conference was organized at Lindsborg, Kansas, in the Spring of 1901. Mrs. Ellen Wikstrand was elected President and Mrs. Hannah Granville Anderson, Secretary. The meeting bespoke of hope and inspiration for future work. Missionary songs were sung interspersed with greetings and short addresses.

The next meeting was held at Friends Home in 1902. In 1903 the society convened at Kansas City, Missouri. This was a large and interesting meeting. Several very good papers were read by our women at this meeting. Mrs. Wikstrand was reelected President and Mrs. A. W. Lindquist, Secretary.

No meeting was held in 1904 owing to the fact that the Synodical Society was to convene at Lindsborg a month later.

In 1905 the meeting was held at Fremont and in 1906 at Assaria. Mrs. Wikstrand continuing as President and Mrs. Hannah Granville Anderson elected Secretary. Both of these meetings were interesting and inspiring and well attended.

Aside from the regular contributions to the various funds of the Synodical Society, this society decided to support the Missionary on the Conference Mission Field at Fort Worth, Texas.

May God's richest blessing rest on this little branch, "The Woman's Missionary Society of the Kansas Conference"—may it grow

and become a still greater power for good, and may it be the means of bringing many souls into the fold of God's kingdom.

HOME FOR THE AGED.

As yet the conference has no home for the aged, but the matter was discussed at the meeting in Fremont, Kansas, 1905. Then it was also announced that a certain man had donated some money for this cause and that he would do more. The prime mover in this work is Mr. Francis Johnson, Treasurer of the Conference.

CONCLUSION.

In presenting this brief history of the Swedish Lutheran Church in Kansas and in the Kansas Conference, we have not gone into detail. It is merely an outline of the work. In the future we trust this sketch may be augmented. To all who have assisted in preparing this history we extend our sincere thanks.

And now unto Him that loves us, and washes us from our sins in His blood, and maketh us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever!

Good Friday, 1907.

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BIOGRAPHICAL---CHARTER MEMBERS, PIONEERS and PRESENT MEMBERS, KANSAS SYNOD.

CHARTER MEMBERS.

Mr. Andrew Peter Benson of Topeka, was born in Falshepen, Sweden, June 24, 1832. Came to the U. S. in 1851, residing at Boston, Chicago, Lexington, Mo., Leavenworth, Kan., arriving in Topeka in 1866, and is still living there, a member of the First church. He was a charter member of Kansas Synod.

Matthew Garner Boyer, D. D., was born in Huntington Co., Pa. Mch. 10, 1839, graduated by Gettysburg 1865, enlisted in Union army to drive rebels from Pa., and Md., graduate of Gettysburg Theol. Sem., licensed by Allegheny Synod, and was the first ordination of Kansas Synod in 1868, a charter member. He served charges at Marklesburg, Pa., Atchison, Kan., Sand Lake, N. Y., New Haven, Conn., is now retired in Philadelphia. He received the M. A. and D. D. degrees from Penna. College.

John G. Ellinger, was born in Welzheim, Germany, March 16, 1811, a graduate in Germany and a student of Gettysburg, ordained in 1839, pastor at New Berlin, of York, Pa., in Stark and Mahoning Cos., Ohio. He came to Kansas in 1864, resided at Pardee and died at Ottawa, Feb. 25, 1875. He was a charter member of Kansas Synod.

Simon Peter Harrington, was born at Spruce Creek, Pa., Nov. 27, 1827. After a course in private tutorship was ordained in 1859 by East Ohio Synod. After serving pastorates in Ohio he came to Kansas in 1865 taking charge at Monrovia and Valley Falls. He was pastor at Peabody, Abilene, Banner City, and for a time Travelling Missionary of Kansas Synod. In 1889 he joined the Reform Church holding pastorates at Maquoketa, Ia., and Dakota, Ills., and Imogene, Ia. In 1900 he retired at Kansas City dying there Jan. 14, 1901. He was a charter member of Kansas Synod.

Rev. A. J. Hesson, was born in Adams Co., Pa. in 1839, was graduated by Wittenberg in 1865, by Gettysburg Theol. Sem. in 1867, ordained by Miami Synod in 1868, pastor at Topeka, Lawrence, Kans., Mercersburg, Pa., Peabody and Hutchinson, Kans., and at present Rogers Park Mission, Chicago. He was a charter member of Kansas Synod.

George Washington Householder, was born Sept. 1, 1825, at Rays Hill, Pa., came to Kansas City in 1867, and at once identified himself with the newly organized church there. He established the "Daily Evening Bulletin," which later became the "Star." He died at Kansas City July 5, 1906. He was a charter member of Kansas Synod.

E. J. Keplinger, was born at Osborn, O., Octo. 9, 1841, graduated by Wittenberg in 1866 and that Seminary in 1867, ordained in 1867, served pastorates at Tipton and Versailles, Mo., engaged in business at Valley Falls. He was the first secretary of Kansas Synod at organization. He was dropped from roll of Kansas Synod in 1886. For 28 years in business, Pueblo, Colo., where he died Nov. 17, 1878.

Josiah B. McAfee, D. D., was born at Port Royal, Pa., in 1830. He took a special course in Gettysburg College and a course in Theology under a private tutor. He was ordained in 1856 and a pastor at Leavenworth and Valley Falls. Since 1862 he has been without a charge. He was a charter member of Kansas Synod. He received the A. M. degree from Wittenberg and D. D. from Midland College in 1907.

John George Schmucker, was born at Cove Forge, Pa., in 1825, a grandson of Rev. John G. Schmucker, D. D., of York, Pa., nephew of Rev. S. S. Schmucker, D. D. Took partial course at Gettysburg College. Lived at Tipton and West Liberty, Ia., came to Lawrence, Kansas, 1866. Moved to Ellsworth in 1878, dying at ElDorado, Aug. 18, 1898. He was a charter member of Kansas Synod.

Adam Willis Wagnalls, was born at Lithopolis, O., in 1843, was graduated by Wittenberg in 1866, Wittenberg Theol. Sem., in 1868. His only pastorate was Kansas City where he remained one year. After a residence in Atchison he moved to New York in 1876, and became one of the founders of the great publishing house of the Funk & Wagnalls Co. He was a charter member of Kansas Synod.

SOME PIONEERS.

Rev. J. A. Clutz, D. D., was born at Gettysburg, Pa., 1846, graduated by Penna. Col., 1869 and Sem. 1872, ordained by Md. Synod, 1872, served charges at Newville, Pa., Baltimore, Md., and Moray, Kan. Sec. Board Foreign Missions, 1877-83, Secretary Board Home Missions, 1883-88. Pres. Midland College, 1888-1905. D. D. in 1889, Penna. College.

T. F. Dornblaser, D. D., was born at Clintondale, Pa., in 1841, graduated by Wittenberg in 1871, Sem. in 1873, served pastorates at Lucas, O., Kansas City, Mo., Topeka, Kan., Bucyrus, O., Dixon, and Chicago, Ills. He was Synodical Secretary of Kansas Synod 1878-80, and for a few months in 1887. A. M. and D. D. degrees were conferred by Wittenberg College.

David Earhart, was born in Indiana Co., Pa., in 1818. His education was mostly by private tutors, classical and theological. He was ordained by East Ohio Synod in 1844. He served pastorates at Leechburg, Pa., at Forks church, St. Matthews, St. Lukes, in that neighborhood where he built substantial churches. He was a charter member of Pittsburg Synod in 1845. He built churches in Armstrong and Westmorland Cos. In 1860 he came to Kansas.

For his work in Kansas see the Pioneer chapter. He published two excellent booklets on Baptism and the Lord's Supper. He died in Kansas City, Aug. 14, 1903.

George D. Gotwald, was born September 18, 1862, at Shippensburg, Pa., graduated by Gettysburg in 1882 (Highest Honors), by Gettysburg Theol. Sem. in 1885. He served pastorates at Salina and Kansas City Memorial church, died at Kansas City, Jan. 12, 1889. See Sketch of Midland College.

Levi C. Groschlose, was born June 6, 1820, in Wythe Co., Va., took a partial course at Gettysburg, was licensed by the old Southwest Va., Synod in 1849. His pastorates were, in Davidson and Stokes Cos., Salisbury, Gold Hill and Mt. Pleasant, N. C.; Jonesboro and Irving, Ills.; at Eureka, Kan., where he died May 2, 1905.

David Harbaugh, was born at Waynesboro, Pa., took a partial course at Wittenberg, ordained by Wittenberg Synod, 1851, served charges at Charleston, Noblesville; Bakers and Mt. Zion churches near Springfield, Ohio, Boon Co., Ky., Dixon, Ills., was connected with Mendota College 13 years, came to Waterville in 1869 serving Waterville and later Monrovia and Valley Falls, and since 1890 retired, Colorado Springs, Col.

J. E. Herbst, M. D., was born at Gettysburg, Pa., in 1825, graduated by Penna. College in 1846, instructor in Virginia Collegiate Institute, graduated in medicine in Penna., surgeon in U. S. A., came to Kansas in 1879 locating at Abilene. Was Treasurer of Kansas Synod three years. Died in Kansas City June 19, 1898.

James Angus Lowe, was born in Smicksburg, Pa., in 1851, graduated from Glade Run Academy, and Wittenberg College, 1875. After a seminary course he was licensed in 1876. He came to Kansas in 1879 locating at White Rock, Waterville, Hutchinson, Wichita, and Chapman, Kan., Jerico, Mo., and Beatrice, Neb.

Charles Martin, M. D., was born at Norristown, Pa., in 1812, graduated in medicine by University of Pa., in 1833, in Theology at Gettysburg in 1837. For ten years he was pastor of St. James New York City, then at York, Pa., principal of Lutherville Female Seminary, and Kee Mar Sem. In 1866 he came to St. Joseph, founded St. Joseph Young Ladies Institute, remaining with it till 1894, served as pastor at Moray, Kan., died at St. Joseph, Mo., 1896.

Jacob Schauer, was born in Green Co., O., in 1823, took partial course at Wittenberg and Seminary, served pastorates at Upper Sandusky, Hamilton, Tiffin, Tippecanoe City, West Brookfield, and Tarlton, Ohio coming to Kansas in 1878, organizing churches at Greenleaf and Barnes, also serving charges at Bunker Hill and Perth. He died at Topeka, Oct. 14, 1905.

F. R. Scherer, was born in North Carolina in 1822, educated at Hillsboro College, ordained in Ohio, pastor at Lyons, Dewitt, Lost Grove, and Zions near Davenport, all of Iowa, and at Walnut Grove Scott Co., Rapids City, Mt. Pleasant, and Morristown, Ills., came to Kansas in 1870 locating at Waterville, where he preached in a pas-

senger coach for a season, organized Ebenezer church, died at Waterville, Sept. 11, 1889.

William C. Seidel, D. D., was born in Germany in 1843, took partial courses at Mendota and Gettysburg colleges, and full theol. course at Gettysburg, 1873. Ordained by N. Ills., Synod, 1873, served pastorates at Davis, Ills., came to Kansas in 1876 locating at Minneapolis, as a home missionary supported by his father-in-law, John Wolsfensperger, of Sterling, Ills. For eleven years he did missionary work over several counties about Minneapolis. Served Ottawa one year, Carlisle, Pa., Cairo, Ills., and Nashville, Tenn. Midland College gave him the D. D. degree in 1907.

A. A. Trimper, was born at Claverrack, N. Y., Feb. 17, 1810. graduated by Mt. Union College, Gettysburg Theol. Sem. in 1840, pastor at Hillsboro, Ills., Indianapolis, Ind., Lena and Dixon, Ills., and Lawrence, Kans. In 1858 he was President of Mendota College. He united with the Presbyterian church for a short time, soon returning to his mother church, and died at Lawrence, Dec. 28, 1884.

Joseph H. Talbott, was born at Canal Dover, O., in 1832, lived at Des Moines, Ia., and in 1857 came to Monrovia, Kan., and to Atchison in 1862. At these places he was closely identified with churches organized there. His services were valuable in bringing Midland College to Atchison. See sketch, Atchison.

Charles Young, was born at New Oxford, O., educated at Gettysburg, served charges at Dixon, Davis, Rock Grove, and Cedarville, Ills., and came to Kansas in 1872, organized church at Salina and New Cambria, and the Shirar church. He died at Salina Feb. 20, 1889.

PRESENT ROLL OF MEMBERS.

Frank Degraff Altman, D. D., President of the Western Theological Seminary, Atchison, was born at Richmond, Ind., in 1855; graduated from Wittenberg College, 1880; Witt. Theol. Sem., 1882; ordained, 1882. He served pastorates at Tippecanoe City, O., Emporia, Kan., and Kansas City, (Memorial) Mo. His Alma Mater gave him the M. A. degree in 1883, and Bethany College, the divinity degree in 1897. In 1895 he became President of the Western Theological Seminary.

George Beiswanger, was born at Baltimore, Md., took partial course at Penna. Col. and graduated at Seminary, 1895, ordained by Md. Synod, served charges at Sparrows Point, Md., Baltimore, Md., Vandergrift Heights, Pa., and at Oklahoma City, his present charge.

James M. Barnes, was born at Butler, Ills., 1875, was graduated by Witt. Coll., 1902, Witt. Sem. 1905, served as pastor at Slater, Ia., and Bunker Hill Kan. A. M. degree, Wittenberg, 1905.

Fuller Bergstresser, is a native of Pennsylvania, a graduate of Gettysburg, 1891, of the Gettysburg Theological Sem., 1894, was ordained 1894, when he became pastor of Bethel church, Allegheny, Pa. In 1900 he became pastor at Abilene. He is a son of the late Dr. Peter Bergstresser.

Edwin Bollman, was born at Dixon, Ills., in 1858, graduated by Carthage in 1886 and by Witt. Theol. Sem., in 1889. He served pastorates at Forreston, Ills., Pearl City, Ills., Davenport and Wilber Nebr., and Effingham, his present charge.

John Adam Bright, was born at Aaronsburg, Pa., in 1845; took a special course at Gettysburg College, a private course in theology was ordained in 1875, and served pastorates at Nittany and Jersey Shore, Pa., and Ellsworth, Kan. He has been without a charge since 1885. For four years he was Sec'y Kansas State S. S. Ass'n, and is now an evangelist. He expects to take charge of the Campus charge Oct., 1907.

G. Gerlau Clark, was born at Casstown, O., 1864, graduated by Wittenberg, 1890, Sem., 1893, served charges at New Castle, Ind., Bellevue, Ky., Lynchburg and Lucas, O., and Emporia, Kan. In 1887 he published a History of Wittenberg College.

James Monroe Cromer, D. D., pastor of Grace Church, Kansas City, was born in Ill., graduated from Carthage College in 1875, and from Wittenberg Theol. Sem. in 1877, in which year he was also ordained. He served pastorates at Hillsboro and Washington, Ills., and at First and Grace churches in Kansas City. He also was a professor in Carthage College for a while. He received the degrees of M. A. and D. D., from his Alma Mater.

J. F. Cressler, of New Cambria, was born in Franklin Co., Pa., in 1845, graduated from Gettysburg College in 1869, and from that Seminary in 1872, when he was also ordained. He served pastorates at Maysville, and Millertown, Pa., New Franklin, O., Breakabeen, N. Y., Lisbon, Ia., Tekamah, and Rising City, Neb., and New Cambria, Kans. He received the A. M. degree from Gettysburg College.

Frank S. Delo, was born at Elkhart, Ind., in 1865, graduated by Wittenberg, 1891, same Sem. 1894, ordained by Miami Synod, 1894. Pastorates, Xenia, O., Pleasantville, and Roaring Springs, Pa., Orangeville and Mt. Morris, Ills., and Hutchinson, Kan. He delivered his lecture illustrated, "Our Missions in India and Africa," over 200 times, and for a season edited the Children's Missionary.

M. L. Exline, was born in Tuscarawas Co., O., in 1853, took a theological course in Susquehanna Univ., ordained by Susquehanna Synod, 1888. Served charges in Ohio and Indiana coming to Kansas in 1904, engaging in secular business at Stafford.

J. B. Grove, was born in Tarlton, O., took partial course at Witt. College and full seminary course there 1898, served charges at Tiro, O., Canon City, Colo., and Norcatur, Kan., his present charge.

Henry Hosea Hall, D. D., is a native of Ohio, a graduate of Wittenberg College, 1867, of Witt. Theol. Sem., 1868. He was ordained in 1870. His pastorates were, Leechburg and Mongahela City, Pa., Canal Dover, Millersburg, and Van Wert, O., Tipton, Ia., Litchfield and Fillmore, Ills., and Chapman, Kan. He received the doctorate from Wittenberg in 1894.

Israel Bucer Heisey, is enjoying the longest pastorate of any Kansas pastor. He was born in Elizabethtown, Pa. He took a special course at Midland, was a graduate of the Western Theol. Sem. 1892, and ordained that year when he took charge of the Waterville pastorate, of which he is still pastor.

Samuel Henry, retired, Independence, Kansas, was born at Abbottstown, Pa., in 1828, took a special course at Gettysburg College graduating from that Seminary in 1850. He was ordained in 1852 and served pastorates at Dillsburg, Pa., Westminster, Md., Phillipsburg, N. Y., Mifflinburg, Pa., and Ottawa, Kansas. He retired in 1886 owing to ill health.

W. W. Horn, the new pastor at Topeka, entered the Lutheran ministry in 1901 uniting with the Iowa Synod as pastor at Lisbon. In September, 1902 he took charge of the Princeton, Ill., church, and on Oct. 1, 1907, that of Topeka.

A. B. Kirtland, of Salina, (Retired since 1891), was born in Connecticut in 1832. He took a special course in Wittenberg College and was graduated from that Seminary in 1857 and ordained the same year. He has served pastorates at Upper Sandusky, Nevada, and Crestline, O., Waterloo City, Ind., New Lisbon, O., and New Cambria, Kan.

Henry Adam Koogle, of Chapman, was born in 1847, took four years course at Wittenberg College, was ordained in 1889, and served pastorates at Bunker Hill, Chapman, and Banner City. Failing health compelled him to relinquish the active pastorate several years ago.

Benjamin R. Lantz, pastor of the First English church at St. Joseph, Mo., was born at Hagerstown, Md., graduated from Gettysburg College in 1894, and from the same Seminary in 1898, ordained 1898. He served charges at Millerburg, Pa., and St. Joseph, Mo.

Samuel Martin Leshner, was born at McConnellsburg, Pa., a graduate of Midland College 1892, Gettysburg Theol. Sem. 1895, and ordained the same year. His pastorates were at Effingham, Kan., Dakota City, Nebr., and Sedalia, Mo.

William A. Livers, was born at Waterville, was graduated from Midland College in 1901, and Western Theol. Sem. in 1901 and ordained the same year. He served at Perth and on account of failing health is obliged to live in the Rockies.

N. W. Lilly, was born in Northumberland Co., Penna., graduated from Gettysburg in 1857, ordained in 1858. After serving several charges in Pa., he took charges Millersburg, Washingtonville, and Letonia, Ohio, Forreston, Ills., and Haskell, Kans.

George S. Murphy, was born at Reedsville, Pa., in 1865, graduated from Wittenberg College in 1893, tutor in Greek at same institution 1893-5, ordained 1905, Professor at Wittenberg 1895-1903. Pastor at Mt. Zion Charge Lucas, O., and Peabody, Kan. He received the A. M. degree in 1896 from Wittenberg.

Oliver MacWilliams, was born in in graduated by Wittenberg, 1899, by Witt. Sem. 1903, licensed by Wittenberg Synod, 1902, ordained by same, 1903. Served charges at Bellville, O., and Eureka, Kan.

Hamilton A. Ott, D. D., was born at North Washington, O., graduated from Wittenberg College, 1879, Witt. Theol. Sem. in 1881. He served pastorates at Xenia and Brookville, O., and at Freeport and Quincy, Ill., Topeka and Salina, Kan. He received from his Alma Mater the degree of Master of Arts in 1882 and Doctor of Divinity in 1905.

Samuel Palmer, of Lawrence (Retired) was born in Franklin county, Pa. He served three years in the Civil War, after which he was graduated from Gettysburg College and Seminary and later was ordained by a Pennsylvania Synod. He served the Pikeland and Phoenixville charges in Pa.

Boaz Franklin Pugh, was born in 1847, graduated from Selinsgrove Institute in 1874, and the Seminary at the same place in 1877, in which year he was ordained. He served pastorates at Orangeville, Ill., Rising City, and Tekamah, Nebr., Sabetha, Wellington, Ottawa and Garnett, Kan. He was in the Union Army and is a great friend of the G. A. R.

Alva Morton Reitzel, was born at Pecksburg, Ind., in 1865, a graduate from the Stockton, Kan., Academy, 1891, admitted to the bar in 1892, graduated from Western Theol. Sem. in 1897, ordained 1897, served as pastor Hutchinson, Kan., Mendon, Ills., and Wellington, Kan.

Ambrose Ellsworth Renn, pastor of St. Mark's at Atchison, was born in Lycoming Co., Pa., graduated from Wittenberg College, 1893, Witt. Theol. Sem. 1896, ordained 1896. His pastorates were Urbana, Arcadia, and Mansfield, O., and Atchison, Kan. His Alma Mater gave him the M. A. degree.

Richard Richter, pastor at Greenleaf, was born in Berlin, Germany, in 1874. One year was spent in a special school preparatory for missionaries to foreign lands; in this country he took a special course of three years, in Wartburg College and two years at the German Synod of Iowa Seminary at Dubuque, graduating from the Western Theol. Sem. in 1902. He was ordained in 1902. He served congregations at Albuquerque and Belan, N. M., Bennington, Neb. and Greenleaf, Kan.

M. F. Rinker, of Stockton, Cal., was ordained by Kansas Synod in 1886, and was pastor at Greenleaf, Washington, and Minneapolis, Kan. He resided after this at Orkney Springs, Va., Cross Roads, Ind., Beach City, O., McComb, O., Grandview, Ind., Utan Nebr., Denver, Colo., and Norcatut, Kan.

Ralph Paul Schimmelpfennig, Ph. D., was born in Germany, a graduate from Breklum in 1891, and from the Breklum Sem. later. He was ordained by the German Synod of Nebraska in 1897. He has served charges at near North Platte, Phillips, and Humphrey, Nebr., and Russell and Glasco, Kan. The Central University of Indianapolis, Ind., gave him the Ph. D., degree.

Albert B. Shrader, was born at Mt. Carroll, Ills., graduated by Carthage College in 1879, and Gettysburg Theol. Sem. in 1882, and ordained the same year. He served charges at Ponca and Grand Island, Nebr., Cedar Rapids and Nevada, Ia., Lawrence, Kans., Shelby, O., and Kansas City, Mo., (Memorial). He also served as field Sec'y for Carthage College. He received the M. A. degree from Carthage College.

James C. Schindel, was born at....., graduated by Susquehanna University and same Seminary, 1886, ordained by Susquehanna Synod, served charges at Mt. Carmel, Pa., Fayette, N. Y., Dumontville, Circleville, and Newark, O., and at present has charge of the First church at Kansas City, Mo. He was also army chaplain in the Philippines.

Fred Ross Shirck, was born in Washington Co., Kan., in 1876, graduated from Midland College in 1903 and from the Western Theol. Sem. in 1906, and was ordained at Topeka, October 19, 1906. He is located at Whitewater as pastor.

Calvin W. Sifferd, D. D., was graduated by North Carolina College and from the same in theology. He was ordained in 1875, and served charges at Anna, Ill., Newark, O., Carthage, Ill., and Ottawa, Kan. He received the degrees of A. M., and D. D., from his Alma Mater.

Ezra Eugene Stauffer, was born at Naperville, Ills., graduating from Midland College, 1896, and from the Western Theol. Sem. in 1898, during which year he was ordained. He has served pastorates at Wellington and Lawrence.

J. Howard Stough, Ph. D., Professor of Greek and Latin in Midland College, was born in Richland Co., O., graduated from Wittenberg College in 1871, and from that Seminary in 1872. He served pastorates at Letonia, O., Knoxville, Ia., Plymouth, O., Tipton, Ia., and Lena, Ills. He was Professor of Ancient Languages and Mental and Moral Philosophy at Carthage College 1883-4, and has occupied his present position since 1888. Wittenberg College conferred upon him his A. M. and Ph. D., degrees.

Paul G. Tonsing, of Atchison, was graduated from Midland College in 1893, and from the Western Theol. Sem. in 1895, ordained in 1895. Was pastor at Beloit, Kan., and Hardy, Neb.

J. H. Utesch, of Beloit was born in Germany, received his classical training at Breklum, graduated from Western Theol. Sem., 1904. Was pastor at Liberty, Ills., and Beloit, Kan. .

Robert Berry Whitehill, retired, of Wellington, was born in 1837, a graduate from Selinsgrove Institute in 1862, taking a divinity course there. Pastorates: Lock Haven, Pa., Yellowcreek, Mt. Morris, Litchfield, and Mendon, Ills., and Peabody, St. James Abilene, New Cambria and Wellington, Kan.

Charles Fisher Wiest, was born at York, Pa., in 1873, a graduate of Gettysburg, 1895, Gettysburg Seminary 1898, and ordained the latter year. His first charge was at Milroy, Pa., second at Hays, Kan.

Robert Bruce Wolf, was born at Center Hall, Pa., in 1870. He was graduated from Gettysburg College in 1891, and from the same Seminary in 1894, ordained in 1894, located as pastor at Eureka and Kansas City, Kan.

Harry Lee Yarger, D. D., Field Secretary of the Board of Church Extension, was born at Hartleton, Pa., in 1862, was graduated from Gettysburg College in 1883, and from the Seminary of the same in 1886, when he was ordained. His pastorates were Ellsworth, and Lawrence, Kan., and Braddock, Pa. He assumed his present office in 1895. He received the divinity degree from Carthage in 1898.

John N. Zimmer, of Abilene, was ordained in 1878, and has served charges at West Point, Nebr., North Hope, Pa., New Springfield, O., Elk City and Gelso, Nebr., Sabetha, Kan., Rising City, Elk City, Benson, and Millard, Neb., Wilson and Manchester, Kan.

Henry Zimmerman, was born at Golden, Ills., graduated from Midland College, 1893, the Western Theol. Sem. in 1895, and was ordained the latter year. He served pastorates at Hays City, Kan., Stella, Neb., and Emporia, Kan.

PAROCHIAL REPORTS

OF

Kansas Synod

AND OF THE

Kansas Conference of the Augustana Synod for 1906

Together With a Series of Statistical Tables Covering
All Lutheran Bodies in Kansas

COMPILED BY

REV. R. B. WOLF

THE EVANGELICAL LUTHERAN CHURCH IN KANSAS.

1907

Embracing Congregations of Every Synod and Language in the
State of Kansas.

317 Congregations.

30307 Communicants.

45490 Baptized Members.

SUMMARY BY SYNODS.

SYNOD.	Congregations.	Communicant Members.	Baptized Members.
The Synod of Kansas.	49	3423	3798
The German Nebraska Synod.	10	1021	1588
The Swedish Augustana.	46	7403	11119
The Joint Synod of Ohio.	16	616	1375
The Synodical Conf. (Missouri).....	120	11650	18910
The Norwegian Synods.	12	679	840
The Danish Synods.	5	230	350
The German Synod of Iowa.	27	2375	4110
The German Evangelical of N. A.....	32	2010	3400
Grand Total.....	317	30307	45700

FIRST PAROCHIAL REPORT OF KANSAS SYNOD, 1869.

Pastorate.	Pastor.	Churches.	Accessions.	Losses.	Membership.	Sunday School.	Scholars.	Synod Treasury.	Home Missions.	Foreign Missions.	Local Expenses.	Total Contributions.	Value of Property.
Grasshopper Falls.	S. P. Harrington.	1	26	3	62	2	110	\$3.00	\$5.00	\$7.80	\$375.00	\$390.00	\$800.00
Lawrence.	H. B. Belmer.	1	8	1	24	1	73	3.00	9.00	15.00	107.00	134.00	.....
Lockport, Mo.	J. G. Groenmiller.	3	13	...	110	1	168	5.00	5.25	.....	1200.00	1210.25	.....
No Report.	C. F. W. Treptow.	1	...	...	...	...	...	.....	.....	.....	.....	.....	.....
No Report.	L. Ricksecker.	1	...	...	...	...	...	.....	.....	.....	.....	.....	.....
Topeka.	A. J. Hesson.	1	29	...	40	1	90	10.00	25.00	25.00	1134.00	1194.00	5500.00
No Report.	D. Earhart.	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....
Tipton, Mo.	E. J. Keplinger.	2	4	2	55	1	75	10.00	.....	.....	471.00	481.00	.....
Atchison, Kan.	M. G. Boyer.	1	23	...	23	1	35	.....	.....	.....	3.00	3.00	10.00
Kansas City, Mo.	No Pastor.	1	3	1	30	1	81	.....	7.50	.....	300.00	307.50	.....
No Report.	F. R. Scherer.	1	...	...	...	...	...	.....	.....	.....	.....	.....	.....
No Charge.	A. W. Wagenhals.	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....
No Charge.	J. G. Ellinger.	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....
No Charge.	C. Martin.	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....
No Charge.	J. B. McAfee.	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....
Total.	.....	13	106	7	344	8	632	31.05	51.75	47.80	3590.00	3720.55	6310.00

PAROCHIAL REPORT OF THE KANSAS SYNOD.

September 1906.

Pastors' Names.	Pastorates.	Congregations. Names of.	PAROCHIAL.															Index No.—See line with corresponding number on page below.					
			Churches.	Prayer Meetings.	Students for Ministry.	Catechumens.	Death.	Certificate.	Losses.		Accessions.				Confirmed Members.	Baptized Members.	Estimated Value of Church Property.		Indebtedness.	Local Expenses for All Objects.			
									Other Losses.	Certificate.	Infant Baptisms.	Adult Baptisms.	Confirmations.	Certificate.							Restoration.	Communicant Members.	
Fuller Bergstresser	Abilene	Trinity	1	2	3	15	4	1	1	1	4	4	4	3	5	200	250	325	\$13500 00	.....	.....	\$2575 45	1
A. E. Rens	Atchison	St. Mark's	1	1	3	23	10	9	7	1	7	1	15	15	6	160	190	208	7000 00	.....	.....	2133 50	2
Vacant	Beloit	Zion	1	1	10	1	1	1	3	1	3	1	1	1	1	56	110	160	6000 00	.....	.....	540 00	3
Vacant	Bunker Hill	Excelsior	1	1	1	1	1	1	1	1	1	1	1	1	1	31	42	50	2000 00	.....	.....	220 00	4
H. H. Hall	Charge	Zion	1	1	1	1	1	1	1	1	1	1	1	1	1	30	40	45	2000 00	.....	.....	130 05	5
	Chapman	Scherer Memorial	1	1	1	1	1	1	1	1	1	1	1	1	1	36	55	65	2500 00	.....	.....	300 00	6
	Charge	Ebenezer	1	1	1	1	1	1	1	1	1	1	1	1	1	30	30	40	1500 00	.....	.....	275 00	7
John M. Herbst	Emmings	First Lutheran	1	2	1	1	4	4	5	1	1	1	2	2	2	62	78	94	1500 00	.....	.....	718 28	8
	Charge	St. Paul's	1	1	1	1	1	1	1	1	1	1	1	1	1	37	60	73	2000 00	.....	.....	467 57	9
Charge Vacant, since March 25, 1906	Emporia	St. Mark's Evangelical Lutheran	1	2	3	3	1	23	12	3	3	3	4	1	1	75	89	106	13500 00	.....	.....	1176 89	10
Vacant	Eureka	Christ	1	1	1	1	1	2	2	1	1	1	4	1	1	75	75	90	7500 00	.....	.....	797 28	11
R. Richter	Greenleaf	Trinity	1	1	1	1	1	1	4	1	1	1	40	1	1	40	40	60	2500 00	.....	.....	550 00	12
	Charge	St. Paul's	1	1	1	1	1	1	1	1	1	1	4	1	1	40	40	60	2500 00	.....	.....	250 00	13
		Messiah (Barnes)	1	1	1	1	1	1	1	1	1	1	1	1	1	17	17	17	1500 00	.....	.....	250 00	14
Carl Krueger	Lancaster	German-English	1	1	3	3	1	1	1	1	5	1	2	1	1	48	48	70	1500 00	.....	.....	285 00	15
		Zion	1	1	1	1	1	1	1	1	1	1	1	1	1	20	20	20	5200 00	.....	.....	332 85	16
B. F. Pugh (supply)	Garnett	St. Paul's	1	1	3	3	2	11	3	4	1	1	1	1	1	83	123	139	10000 00	.....	.....	61 53	17
		Grace	1	1	5	5	2	1	6	1	1	1	12	7	7	83	123	139	10000 00	.....	.....	81 53	18
Hays City	Hays City	Trinity	1	2	1	1	2	1	1	1	1	1	1	1	1	83	123	139	10000 00	.....	.....	917 35	19
		Zion	1	1	1	1	1	3	12	1	1	1	1	1	1	36	40	72	5000 00	.....	.....	309 03	20
Hutchinson, Kans.	Hutchinson, Kans.	Bethel	1	1	1	1	1	1	1	1	1	1	1	1	1	18	18	18	300 00	.....	.....	21	21
Frank S. Delo	Jerico, Mo., Charge	St. James	1	1	1	1	1	1	1	1	1	1	1	1	1	30	30	30	800 00	.....	.....	.....	22
Vacant	305 10th St.	St. James	1	1	1	1	1	1	1	1	1	1	1	1	1	140	140	175	50000 00	.....	.....	2710 00	23
	Kansas City, Mo.	First	1	1	1	1	1	1	1	1	1	1	1	1	1	80	46	150	2000 00	.....	.....	2710 00	24
Vacant	Kansas City, Mo.	Children's Memorial	1	1	1	1	1	1	1	1	1	1	1	1	1	150	175	178	2850 00	.....	.....	2710 00	25
A. B. Shnyder	Kansas City, Mo.	Grace Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	150	175	178	2850 00	.....	.....	2710 00	26
J. M. Cromer	Kansas City, Mo.	Grace Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	150	175	178	2850 00	.....	.....	2710 00	27

*No report. Figures from Synodical Treasurer.

PAROCHIAL REPORT OF THE KANSAS SYNOD (Continued)

SUNDAY-SCHOOLS.				Y. P. Societies.		DUES.		BENEVOLENCE.												Grand Total.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
Index No.	Number of Schools.	Contributions.		Officers and Teachers.	Scholars.	For Support of School and Local Objects.	For Benevolence.	Number of Members.	Including Juniors.	Contributions.		General Synod.	Synodical Treasury.	Home Missions.	Foreign Missions.	Church Extension.	Board of Education.	Ministerial Education.	Woman's Missionary Society.		Pastors' Fund.	Orphans' Home.	Deacons Board.	Home for the Aged.	External Objects.	Total Benevolence.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												

PAROCHIAL REPORT OF THE KANSAS-SYNOD (Continued).

Pastors' Names.	Pastorates.	Congregations, Names of.	PAROCHIAL.											FINANCES.		Index No.—See line with border. pending number on page below.							
			Chorches.	Stations.	Prayer Meetings.	Students for Ministry.	Catechumens.	Death.	Losses.			Accessions.					Indebtedness.	Local Expenses for All Objects.					
									Infant Baptisms.	Adult Baptisms.	Confirmations.	Certificate.	Restoration.	Communicant Members.	Confirmed Members.				Baptized Members.	Estimated Value of Church Property.			
R. B. Wolf	Kansas City, Kan.	Trinity	1	1	1	3	1	1	2	17	11	3	1	8	4	50	65	101	12000 00	2850 00	701 26	38	
E. E. Stauffer	Lawrence	English Lutheran	1	2	10	1	1	1	1	12	3	3	3	3	3	166	171	224	11000 00	2100 00	1412 27	37	
Vacant	Manchester	St. Paul's	1	1	1	1	1	1	1	1	1	1	1	1	1	18	18	18	2000 00	800 00	135 00	28	
Vacant	Minneapolis	St. Paul's	1	1	1	1	1	1	1	1	1	1	1	1	1	10	10	10	5000 00	150 00	116 00	29	
F. D. Altman	Moray	St. John's	1	1	14	1	1	1	1	9	6	1	10	1	6	102	116	158	3000 00	.....	58 00	30
J. F. Cressler	New Cambria	Ev. Lutheran	1	2	4	1	1	1	1	9	2	1	3	1	7	70	90	96	4500 00	800 00	515 31	81	
J. B. Grove	Norcut Charge	First Eng. Lutheran.	1	1	1	1	1	1	1	9	3	1	3	1	7	21	20	23	1000 00	.....	635 58	32
		St. Paul's	1	1	1	1	1	1	1	14	3	1	1	1	1	70	90	96	4500 00	800 00	45 00	39	
		St. Mark's	1	1	1	1	1	1	1	16	3	1	1	1	1	20	44	68	2500 00	.....	963 80	34
		St. Paul's (Long Isl.)	1	1	1	1	1	1	1	12	1	1	1	1	1	22	80	82	1200 00	2200 00	130 00	34	
C. W. Sifferd	Oklahoma City, Okla.	First Lutheran	1	1	1	1	1	1	1	1	4	4	4	4	4	60	60	84	6000 00	.....	100 00	37
Geo. S. Murphy	Ottawa, Kan.	St. Paul's	1	1	10	1	1	1	1	1	4	4	4	4	4	60	60	84	12000 00	.....	1850 00	37
J. J. Chambers	Peabody	St. Paul's	1	1	1	1	1	1	1	10	3	8	7	7	4	155	181	224	6500 00	.....	1026 21	38
Vacant	Perth	St. James	1	1	1	1	1	1	1	10	3	3	2	2	77	94	121	2500 00	.....	705 23	39	
S. M. Leher	Salina	St. John's	1	1	1	1	1	1	1	10	3	3	2	2	160	.....	15000 00	.....	1100 00	.....	1100 00	40
Vacant	Sedalia, Mo.	Trinity	1	1	1	1	1	1	1	1	6	1	6	5	70	114	171	8000 00	2700 00	581 99	41		
Benj. R. Lantz	(near Abilene)	St. James	1	1	17	2	1	1	1	1	1	2	1	2	20	25	80	1500 00	.....	100 00	.....	45
H. A. Ott	St. Joseph, Mo.	First English Luth.	1	2	15	2	4	8	9	3	2	10	3	2	203	254	333	15000 00	3000 00	2723 87	43		
B. F. Pugh (supply)	Topeka	First Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1600 00	.....	1811 20	44
I. B. Helsey	Waterville	St. John's	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1600 00	.....	116 25	45
Fred Ross Shirok	Whitewater	Ev. Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1600 00	.....	510 00	46
A. M. Reltzel	Wellington, Kan.	Hebron	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	4000 00	.....	225 00	47
Totals for 1906		English Ev. Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2500 00	.....	130 00	48
Totals for 1906		Zion	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2500 00	.....	130 00	48
Increase		St. John's	48	3 41	7 189	34	103	252	116	26	112	89	38	3423	8703	204850	00	80021	40	86732	31	51	
Decrease			48	3 41	11 257	38	76	256	110	50	157	111	56	3564	4114	3110	803960	00	31752	50	62316	57	
			1	..	3	4	68	4	..	28	4	..	24	43	22	..	141	411	1312	900 00	1751 00	25583	26
			43

*No report. Figures from Synodical Treasurer.

CONTRIBUTIONS TO														EXPENSES				Pastor	Number
Synod						Conference				Congregations		Regular		Total					
Synodical Treasury	Aug. Colleges and Theol. Seminary	Missions of the Synod	Foreign Missions	Pension Fund	Church Extension Society	Other Charitable Purposes	Conference of Learning	Missions of Conference	Orphans' Home	Hospital	Other Purposes	Salaries	Other Purposes	To Synod	To Conference	In Congregation	Sum		
1	\$ 1.60	\$54.80	\$19.20	\$ 3.42	\$ 4.50	\$80.67	1,388.60	\$ 132.35	\$28.05	.....	146.23	1,193.10	\$ 135.92	\$ 164.19	1,686.23	\$ 1,329.02	\$ 3,188.44	J. P. Aurelius.....	1
2	36.90	107.00	81.90	135.00	8.60	6.80	101.67	712.62	523.16	140.00	.....	2,510.00	16077.45	570.09	1,387.79	18,587.51	20,545.39	Alf. Bergin.....	2
3	9.18	30.60	22.50	30.50	3.80	3.69	123.27	1,001.75	164.50	38.30	34.72	1,147.70	368.53	228.54	1,239.27	1,516.23	2,984.04	G. A. Dorf.....	3
4	2.10	7.00	4.90	4.50	.....	2.11	5.41	339.00	57.65	17.18	1.29	390.85	1,589.17	26.02	415.12	1,980.02	2,421.16	Victor E. Holmstedt.	4
5	1.90	28.75	7.00	5.00	.....	26.05	556.00	63.71	18.00	.....	.....	714.91	1,309.66	68.70	639.71	2,024.57	2,732.98	A. W. Dahlsen.....	5
6	7.20	24.00	.....	1.52	1.80	43.41	1,288.80	146.45	19.04	.....	296.43	1,064.00	117.39	77.93	1,454.29	2,713.39	2,713.39	J. A. Engwall.....	6
7	1.36	14.98	1.69	1.86	1.60	1.85	70.80	68.40	21.97	.....	.....	870.00	272.33	23.34	457.58	1,142.33	1,623.25	Carl Anton Petersén.	7
8	.....	7.50	.....	.....	.....	3.60	144.00	2.85	10.52	.....	4.32	349.25	208.16	11.80	161.69	557.41	730.90	Victor E. Holmstedt.	8
9	.....	7.60	1.12	.....	.....	1.25	58.20	20.98	.....	.....	.....	54.00	16.40	9.97	79.18	70.40	159.55	G. A. Dorf.....	9
														1,180.58	7,529.86	28,398.88	37,099.32	7	
1	3.87	.....	7.74	10.30	.....	8.22	763.15	32.80	20.55	.....	.....	794.16	894.66	30.13	816.50	1,688.32	2,535.45	D. J. Nording.....	1
2	4.65	15.50	10.85	42.86	4.46	3.29	522.00	97.75	41.86	.....	54.45	820.00	158.51	100.66	716.06	978.57	1,795.29	G. A. Ekman.....	2
3	5.70	25.70	41.50	.....	.....	28.45	925.00	115.00	3.00	.....	15.70	1,048.25	585.22	101.35	1,053.70	1,643.47	2,803.52	R. P. Acsell.....	3
4	1.86	6.20	3.72	56.62	6.15	.....	24.80	56.07	11.80	.....	3.28	219.51	128.57	154.51	95.36	348.08	598.54	Vacant.....	4
5	.....	2.20	.....	.....	.....	.....	10.40	.....	.....	.....	43.00	25.00	15.00	2.20	58.40	40.00	100.60	Vacant.....	5
6	.....	1.20	75	.....	.....	3.50	4.90	5.40	.....	.....	50	88.00	14.95	5.45	10.70	102.95	119.10	E. Glad.....	6
7	50	3.00	1.25	10.00	50	10.50	32.50	8.50	1.25	.....	1.50	170.50	10.00	20.75	38.75	180.50	247.00	C. J. Scheleen.....	7
8	50	3.10	1.25	1.25	50	12.50	28.40	8.50	1.25	.....	1.20	122.50	10.00	20.85	34.35	132.50	187.70	C. J. Scheleen.....	8
9	.....	6.63	9.80	2.77	2.00	20.20	774.45	134.50	33.75	.....	2.00	1,836.00	2,500.95	41.40	949.60	4,336.96	5,327.95	Albert W. Lindquist.	9
10	.....	60	.....	.....	.....	.....	2.40	.....	.....	.....	4.75	1,008.00	596.24	52.10	120.74	1,604.24	1,777.08	E. Glad.....	10
11	3.53	12.30	9.87	2.34	2.05	16.77	44.40	49.94	21.63	.....	.....	853.13	3,225.51	6.00	86.75	4,078.64	4,171.39	O. A. Henry.....	11
12	20.61	62.90	41.43	183.63	16.72	8.34	199.15	3,185.20	527.31	145.11	131.37	5,135.00	8,139.61	513.00	3,598.90	15,134.72	19,666.62	.....	12

CONTRIBUTIONS TO

EXPENSES

CONTRIBUTIONS TO EXPENSES													Total	Number.		
EXPENSES																
Synod					Conference				Congregations			Regular		Sum	Pastor	
Missions of the Synod	Foreign Missions	Pension Fund	Church Extension Society	Other Charitable Purposes	Conference of Learning	Missions of Conference	Orphans' Home	Hospital	Other Purposes	Salaries	Other Purposes	To Synod	To Conference			In Congregation
1	\$ 7.00	\$23.30	\$14.00	\$ 1.00	\$	\$ 54.25	\$34.40	\$	\$ 900.00	\$ 460.00	\$ 60.20	\$ 186.45	\$ 1,000.00	\$ 4,784.15	C. J. E. Haterius.	1
2	2.10	2.80	6.45	27.63	2.30	3.00	5.01	2.00	295.00	40.20	33.68	7.01	335.20	375.89	J. Holcomb.	2
3	4.50	22.00	5.00	11.66	1.46	5.75	16.80	250.00	845.00	100.00	111.88	750.75	945.00	1,807.63	Johannes Franzén.	3
4	6.87	22.90	13.75	11.66	1.46	1.69	20.58	250.00	740.00	255.00	89.82	498.14	795.00	1,832.96	Vacant.	4
5	. . . .	7.90	3.99	8.30	. . . .	3.11	20.58	8.02	406.92	293.26	32.58	846.03	700.18	1,578.79	H. E. Sandstedt.	5
6	2.10	26.14	9.04	63.67	4.41	2.58	20.58	8.02	686.73	157.13	129.74	680.28	843.86	1,653.88	M. P. Odén.	6
7	2.85	9.33	8.80	11.30	.85	3.28	12.00	6.59	310.19	51.97	73.08	249.62	362.16	1,578.79	H. E. Sandstedt.	7
8	8.64	28.80	20.16	15.00	. . . .	. . . .	36.25	3.20	900.00	4,894.63	99.91	820.65	5,794.63	1,653.88	J. Holcomb.	8
9	1.66	27.17	11.86	74.21	. . . .	2.10	25.50	4.80	790.00	318.60	161.44	273.97	1,108.60	1,552.01	A. S. Segerhammar.	9
10	. . . .	2.20	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	93.00	79.88	10.91	15.70	159.48	187.09	F. N. Anderson.	10
11	. . . .	. . . .	. . . .	3.25	. . . .	. . . .	. . . .	. . . .	4.80	9.15	3.25	199.40	18.95	216.60	Vacant.	11
12	35.21	172.54	81.19	216.02	9.02	21.51	227.45	274.61	5,971.64	6,659.82	806.49	4,534.00	12,058.06	20,839.14	Vacant.	12
1	11.76	47.61	32.02	47.76	2.29	. . . .	41.52	34.30	1,155.00	2,925.45	186.98	1,389.02	4,080.45	5,656.45	Carl Wallén.	1
2	.80	11.30	7.91	3.10	2.83	1.16	13.18	1.45	755.00	127.92	30.19	844.34	882.32	1,756.85	J. Emil Florén.	2
3	. . . .	35.70	25.00	20.50	8.55	1.95	47.00	12.89	1,103.75	238.18	120.10	597.45	1,341.93	2,059.46	J. Wikstrand.	3
4	. . . .	1.15	. . . .	7.10	. . . .	. . . .	22.40	77.46	675.00	672.35	24.03	186.56	1,347.05	1,557.64	A. J. Borgstrom.	4
5	. . . .	3.07	2.10	1.05	1.15	1.16	2.66	. . . .	1,125.00	7.30	12.97	31.66	189.00	213.63	J. Emil Florén.	5
6	9.09	40.00	19.83	5.55	1.76	3.01	63.67	2.80	1,125.00	2,833.07	98.46	595.80	3,948.07	4,642.33	Emil Lund.	6
7	. . . .	7.70	.81	. . . .	. . . .	. . . .	3.76	635.00	110.00	74.58	8.51	584.05	194.58	777.14	Vacant.	7
8	2.17	15.30	10.71	. . . .	1.80	1.28	16.50	582.92	582.92	3,030.66	37.95	592.88	3,610.58	4,161.41	E. F. Olsson.	8
9	2.45	. . . .	. . . .	. . . .	. . . .	. . . .	7.55	.57	106.00	46.55	3.51	37.87	152.55	193.93	Vacant.	9
10	. . . .	8.20	1.12	8.06	. . . .	. . . .	6.70	10.05	69.81	101.63	16.72	35.15	171.44	273.31	Vacant.	10
11	. . . .	10.80	5.25	. . . .	. . . .	. . . .	9.05	. . . .	202.72	101.63	44.78	105.85	202.72	353.36	Vacant.	11
12	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	85.00	. . . .	3.00	7.05	85.00	95.09	Vacant.	12
13	. . . .	3.00	. . . .	. . . .	. . . .	. . . .	17.68	2.00	165.00	347.49	3.00	25.18	512.49	610.67	Carl Wallén.	13
26	27.17	83.104	75	93.11	18.38	8.55	248.72	676.42	5,297.20	10,403.98	590.24	4,942.86	16,688.18	22,301.29	Carl Wallén.	26

* No report.

Congregations in Kansas belonging to the Missouri Synod, and independent congregations served by Pastors of that Synod, with communicant members.

Afton 44, Aliceville 17, Albert 110, Alma 325, Alta Vista 60, Argentine 93, Atchison 250, Bonner Springs 15, Barnes 99, Batesville 27, Bazine 82, Bellefonte 77, Bern 32, Beverly 35, Brazilton 205, Bushton 117, Bremen 318, Bremen rural 193, Bucklin 25, Chase 65, Cheney 70, Cimarron 11, Clay Center 56, Clay Center rural 38, Claflin 59, Council Grove 29, Coffeyville 129, Deerfield 28, Dighton 21, Dodge City 24, Downs 76, Ellinwood 238, Ellsworth 21, Ellsworth rural 284, Fairview 80, Fair West 107, Germantown 59, Grand River 177, Garden City 20, Goffs 24, Hanover rural 193, Haven 213, Herkimer 97, Herndon 51, Hillsboro 166, Hope 254, Horace —, Hiawatha 53, Herington 287, Humboldt 142, Independence 188, Iola 25, Junction City rural 117, Kansas City, Kansas 127, Kensington 68, Kinsley 20, Kill Creek 11, Lakin 40, Lang 14, Leavenworth 425, Leoti 16, Lincoln 333, Lincolnville 188, Linn 194, Linn rural 145, Ludell 119, Luray 10, Lydia 32, Madison 10, Miller 141, Monument —, Mound Ridge 45, Mulberry 14, McFarland 123, Natoma 135, Natoma 82, Netawaka 93, Newton 184, Nortonville rural 71, Olpw 20, Onaga rural 157, Onaga 80, Oswego 22, Palmer 161, Paola rural 240, Pierceville 13, Pittsburg 194, Plevna 35, Potter 122, Prairie Grove 48, Ramona 61, Red Pluff 134, Riley 30, Rosenberg 76, Russell Springs 11, Sabetha 33, Scott City 15, Shady Bend 70, Shady Brook 207, Shockey 18, Spring Valley 138, St. Francis 60, Strong City 60, Stuttgart 94, Sylvan Grove 408, Sylvan Grove rural 15, Tampa rural 65, Templin 140, Topeka 257, Traer 55, Vassar 36, Walula 70, Wakefield 13, Wathena 148, White City 53, Wilson rural 54, Winfield 50, Winkler 56, Witrup 47, Yates Center rural 64.

A total of 120 congregations, 11,650 communicants, 18,910 baptized members.

Congregations in Kansas belonging to the Joint Synod of Ohio, etc., and independent congregations served by pastors of that Synod.

Barnes 69, Brookfield 132, Cheyenne 140, Fairview 51, Lenexa 160, Morrowville, Monument, Mulberry, Palmer 122, Sycamore Springs, St. Francis, Tescott, Thomas, Washington, Wamego 52, Wells Creek, (above without numerals are parts of charges and included in other figures.)

A total of 16 congregations, 616 communicants, 1375 baptized members.

Congregations in Kansas belonging to the German Nebraska Synod.

Dorrance 104, Greenleaf 110, Glasco 120, Home 175, Hanover 218, Lancaster 27, Russell 150, Russell rural 25, Stickney rural 62, Stickney rural 30. General Synod churches. See churches loci.

A total of 10 congregations, 1021 communicants, 1588 baptized members.

Congregations belonging to the Ev. Lutheran Synod of Iowa and other States, and independent congregations served by pastors of that Synod.

Albert 122, Athol 111, Ellis (2) 300, Gaylord (2) 100, Herington (2) 100, Kensington 160, Logan 100, Lydia 100, Otis (4) 325, Pittsburg (2) 156, Philipsburg 60, Russell (2) 230, Stuttgart 195, Tipton (2) 150, Wakeney (2) 110.

A total of 27 congregations, 2375 communicants, 4110 bapt. members.

Danish Congregations in Kansas.

Kansas City, Kansas 60, Glasco 35, Oak Creek 40, Randolph 40, Yuma 55.

A total of 5 congregations, 230 communicants, 350 baptized members.

Congregations in Kansas belonging to the German Ev. Synod of North America, and independent congregations served by pastors of that Synod.

Alma 170, Alida 75, Atchison 132, Berne 16, Eudora 130, Ellsworth 38, Ellinwood 125, Great Bend 14, Herndon 180, Herkimer 100, Holy Rood 175, Highland 60, Hudson 160, Inman 39, Junction City 55, Kansas City, Kansas 200, Lawrence 45, Lawrence rural 23, Leavenworth 110, Linn 117, Lincoln 85, Marysville 140, Manhattan 60, Nickerson 75, Nickerson rural 61, Newton 80, Paola 92, Powhattan 50, Salina 75, Topeka 75, Willow Springs 190, Wichita 123, Wells Creek 294.

A total of 32 congregations, 2910 communicants.

Norwegian Congregations: Atchison Co., 19, Brown Co., 90, Butler Co., 20, Doniphan Co., 190, Greenwood Co., (3) 210, Jefferson Co., 30, Jewell Co., 40, Norton Co., 35, Phillips Co., 25, Wilson Co., 20.

A total of 12 congregations, 679 communicants.

THE THIRTY-NINE CONVENTIONS OF THE KANSAS SYNOD.

Year.	Place.	President.	Secretary.	Treasurer.
1868	Topeka,	S. P. Harrington,	E. J. Keplinger,	.....
1869	Atchison,	M. G. Boyer,	E. J. Keplinger,	A. W. Wagenhals
1869	Kansas City,	A. J. Hesson,	S. P. Harrington,	J. G. Groenmiller.
1870	Lawrence,	A. J. Hesson,	S. P. Harrington,	J. G. Groenmiller.
1871	Grasshopper Falls,	D. Harbaugh,	S. P. Harrington,	D. Earhart.
1872	Monrovia,	D. Harbaugh,	H. B. Belmer,	J. H. Schell.
1873	Kansas City,	R. Weiser,	S. P. Harrington,	J. H. Schell.
1874	Abilene,	S. P. Harrington,	D. S. Altman,	J. H. Schell.
1875	Lawrence,	S. P. Harrington,	T. F. Dornblaser,	J. B. Schell.
1876	Kansas City,	A. A. Trimmer,	T. F. Dornblaser,	J. B. Schell.
1877	Salina,	T. F. Dornblaser,	A. K. Felton,	J. B. Schell.
1878	Peabody,	T. F. Dornblaser,	A. K. Felton,	P. Weidlein.
1879	Abilene,	T. F. Dornblaser,	S. P. Harrington,	C. H. Lebold.
1880	Lawrence,	S. S. Waltz,	J. H. Harpster,	J. E. Herbst.
1881	Bunker Hill,	S. S. Waltz,	J. H. Harpster,	L. P. Firey.
1882	Salina,	S. S. Waltz,	J. A. Lowe,	J. E. Tressler.
1883	Eureka,	A. J. Kissell,	J. A. Lowe,	J. E. Tressler.
1884	Topeka,	A. J. Kissell,	M. F. Troxell,	J. E. Tressler.
1885	Peabody,	M. F. Troxell,	J. A. Lowe,	J. E. Tressler.
1886	Waterville,	J. M. Cromer,	F. D. Altman,	J. E. Herbst.
1887	Abilene,	J. M. Cromer,	F. D. Altman,	J. E. Herbst.
1888	Lawrence,	W. M. Sparr,	G. D. Gotwald,	A. L. Selig.
1889	Atchison,	W. M. Sparr,	G. D. Gotwald,	A. L. Selig.
1890	Salina,	F. D. Altman,	H. L. Yarger,	A. L. Selig.
1891	Emporia,	F. D. Altman,	H. L. Yarger,	J. H. Berlin.
1892	Kansas City,	J. A. Lowe,	W. L. Seabrook,	J. H. Berlin.
1893	Kansas City,	J. A. Lowe,	R. B. Whitehill,	J. H. Berlin.
1894	Topeka,	W. F. Rentz,	R. B. Whitehill,	A. L. Selig.
1895	Abilene,	W. F. Rentz,	H. M. Oberholtzer,	A. L. Selig.
1896	Lawrence,	A. E. Wagner,	H. M. Oberholtzer,	A. L. Selig.
1897	Peabody,	A. E. Wagner,	J. F. Seibert,	J. E. Brewer.
1898	Hutchinson,	H. C. Halthcox,	J. F. Seibert,	J. E. Brewer.
1899	Atchison,	H. C. Halthcox,	J. F. Seibert,	J. E. Brewer.
1900	Waterville,	H. L. Yarger,	R. B. Wolf,	J. P. Burtis.
1901	Wellington,	H. L. Yarger,	R. B. Wolf,	J. P. Burtis.
1902	Salina,	I. B. Heisey,	R. B. Wolf,	J. P. Burtis.
1903	St. Joseph,	I. B. Heisey,	E. E. Stauffer,	H. L. Humphrey.
1904	Eureka,	R. B. Wolf,	E. E. Stauffer,	H. L. Humphrey.
1905	Emporia,	R. B. Wolf,	E. E. Stauffer,	A. T. Olson.
1906	Topeka,	H. A. Ott,	J. J. Chambers,	A. T. Olson.

Clerical Members of Kansas Synod from 1868 to 1907

No.	Name.	Charges Served.	Ent	Dismissed to
1	J. G. Ellinger.....	Valley Falls, Monrovia...	1868	1875 Died.
2	J. B. McAfee.....	Valley Falls, Monrovia...	1868	Charter member
3	S. P. Harrington...	Valley Falls, Abilene....	1868	1889 Ger. Ref. Ch.
4	A. W. Wagenhals...	Kansas City First.....	1868	1876 demitted minis.
5	A. J. Hesson.....	Topeka.	1868	1872 W. Penn. Synod
5	A. J. Hesson.....	Peabody, Hutchinson....	1882	1899 N. Ill. Synod.
6	E. J. Képlinger.....	Tipton, Mo.	1868	1886 Dropped.
7	M. G. Boyer.....	Atchison, Monrovia.	1868	.... First Ord.
		Effingham. ....	....	1890 Alleg. Synod.
8	D. Earhart.....	Vinland, Moray, Pardee..	1869	1873 Alleg. Synod.
9	F. R. Scherer....	Marshall Co.	1869	1889 Died.
10	J. G. Groenmiller.	Rockport, Mo.	1869	1871 Neb. Synod.
11	C. F. W. Treptow	Lawrence, (Ger).	1869	1870 Deposed.
12	H. B. Belmer.....	Lawrence.	1869	1872 Md. Synod.
	returned.	Peabody.	1884	1888 Miami Synod.
13	C. Martin.	East Norway.	1869	1896 Died.
14	L. Ricksecker.....	Waterville.	1869	1871 Moravian Ch.
15	D. Harbaugh.....	Eureka.	1870	1890 Rocky Mt. Synd
16	T. W. Sargeant...	Effingham.	1870	1875 Died.
17	H. Heigerd.....	Kansas City First.....	1870	1905 Died.
18	W. H. Steck.....	St. Louis, Bunker Hill...	1870	1874 E. Pa. Synod.
19	J. B. Corbett.....	Abilene.	1870	1892 Dropped.
20	W. E. Crebs.....	Topeka (Swedish).	1870	1870 Pitt. Synod.
21	V. G. Haag.	licensed.	1870	1874 Deposed.
22	C. J. Scheleen....	licensed.	1870	1877 Sw. Aug. Synod.
23	A. G. Nordengren	Randolph.	1870	1871 By exp. of lic.
24	C. Hawkinson....	Fontanelle, Neb.	1870	1874 By exp. of lic.
25	A. G. R. Buetow..	Brantford.	1870	1871 Neb. Synod.
26	C. J. Lindahl.....	Ottawa.	1871	1875 Sw. Aug. Synod
27	D. S. Altman.....	Valley Falls.	1871	1893 Died.
28	S. N. St. John....	Topeka.	1872	1873 Presby. Ch.
29	B. F. Alleman....	Bunker Hill.	1872	1872 Md. Synod.
30	G. A. Exline.....	Georgetown, Colo.	1872	1881 Dropped.
31	R. Weiser.....	White Rock.	1872	1886 Died.
32	G. Walker.....	....	1872	1880 Died.
33	M. J. Firey.....	....	1873	1875 C. Pa. Synod.
34	N. G. Bergenskold	Bellville, Beattie.	1873	1876 Sw. Aug. Synod
35	J. K. Eckman....	Osborne.	1873	1876 Cong. Ch.
36	C. Young.	Salina.	1873	1889 Died.
37	C. Cook.....	Garnett.	1873	1875 Neb. Synod.
38	A. A. Trimper....	Lawrence.	1874	1876 Presby. Ch.
	returned.	....	1877	1884 Died.
39	T. F. Dornblaser.	K. C. First, Topeka.....	1874	1892 Wittenberg Syd.
40	W. C. Seidel.....	Minneapolis, Salina, Ot-		
		tawa, Solomon.	1876	1888 W. Pa. Synod.
41	Geo. Sanderson...	(Licentiate)	1876	1899 By exp. of lic.
42	W. H. Lilly.....	Abilene.	1876	1876 Iowa Synod.
	returned.	....	1879	1880 C. Ill. Synod.
43	N. W. Lilly.....	Garnett, Haskell.	1899	.... Active.
44	A. K. Felton....	Bunker Hill.	1877	1879 Alleg. Synod.
45	L. C. Groseclose.	Eureka.	1877	1905 Died.
46	A. J. Hartsock...	Salina.	1877	1907 Calif. Synod.
47	A. Essick.....	Ellsworth.	1877	1883 West Pa. Synod
48	J. A. M. Ziegler..	Abilene.	1877	1878 Iowa Synod.
	returned.	Kansas City First.....	1902	1907 Cal. Synod.
49	D. H. Snowden...	....	1877	1877 E. Ohio Synod.
50	D. H. Bauslin....	Peabody. lic.	1877	1878 Witten. Synod.
51	A. J. Kissel.....	Abilene, Salina.	1877	1885 Iowa Synod.
52	A. L. Anderson...	Georgetown, Colo.	1878	1880 Iowa.
53	John Bond.....	Glasco.	1878	1880 Neb. Synod.
54	R. B. Whitehill...	Peabody.	1878	1884 Presby. Ch.
	returned.	St. James, Wellington...	1888	1895 Cent. Ill. Synod.
	returned.	....	1896	.... Active.
55	W. I. Cutter.....	Monrovia, Effingham,		
		Atchison.	1879	1886 Dropped.
56	J. H. Harpster...	Hayes.	1879	1882 N. Y. & N. J. S.

No.	Name.	Charges Served.	Ent	Dismissed to
57	J. Schauer.	Greenleaf, Waterville, Bunker Hill, Perth.	1879 1905	Died.
58	E. S. Reese.	Sabetha, Barnes.	1879 1891	Cen. Ill. Synod.
59	H. F. Long.	Bunker Hill.	1879 1884	Cen. Pa. Synod.
60	S. S. Waltz.	Kansas City, First.	1879 1884	Olive Br. Synod.
61	A. B. Kirtland.	New Cambria.	1879	Active.
62	D. Scholl.	Vinland.	1879	Active.
63	J. A. Lowe.	White Rock, etc. .. lic.	1879 1902	Neb. Synod.
64	P. C. Holler. ....	..... lic.	1879 1882	Lic. Exp.
65	M. Stolpe.	Marquette.	1880 1884	Aug. Synod.
66	R. A. White. ....	..... lic.	1880 1886	Neb. Synod.
67	R. F. Hassinger. ....	.....	1881 1888	Cen. Pa. Synod.
68	B. F. Grenoble.	Pleasant Valley.	1882 1884	Ia. Synod.
69	J. A. Bright.	Ellsworth.	1882	Active.
70	G. A. Bowers.	Abilene, Peab'dy, Emp'ra	1882 1902	So. Ill. Synod.
71	M. F. Troxell.	Eureka, Kansas City.	1882 1889	Cen. Ill. Synod.
	returned.	St. Joseph.	1899 1904	Neb. Synod.
72	H. Acker.	Whitewater.	1882 1898	Died.
73	H. Sharpe.	Hays.	1882 1884	Hartwick Synod
74	J. E. Maurer.	Lawrence, Hardy, Wash.	1883 1891	Pbg. Synod.
75	H. Max Lentz.	Eureka.	1884 1885	Iowa Synod.
76	J. A. Hartman.	Emporia.	1884 1885	W. Pa. Synod.
77	I. J. Delo.	Lawrence.	1884 1887	Iowa Synod.
78	N. A. Whitman.	Bunker Hill.	1884 1887	N. Ill. Synod.
79	J. M. Cromer.	Kansas City.	1884	Active.
80	G. S. Diven.	Atchison.	1884 1888	N. Y. & N. J. S.
81	P. A. Hellman.	Denver.	1884 1890	Susq. Synod.
82	S. Henry.	Ottawa.	1884	Active.
83	F. D. Altman.	Emporia, Kansas City.	1885	Active.
84	B. F. Hills.	Mt. Zion, Banner City.	1885 1904	Rky. Mt. Synod.
85	A. M. Geiger.	Valley Falls.	1885 1904	Died.
86	J. P. Schnure.	Morrill.	1885 1885	Aleg. Synod.
87	G. D. Gotwald.	Salina, Kansas City.	1885 1890	Died.
88	M. F. Rinker.	Greenleaf, etc. lic.	1885 1891	Olive Br. Synod.
	returned.	Long Island.	1905	Active.
89	W. M. Sparr.	Eureka.	1885 1900	Died.
90	P. S. Nellis. ....	.....	1886 1901	Died.
91	J. G. Graichen.	Hayes.	1886 1889	S. Car. Synod.
92	H. L. Yarger.	Ellsworth, Lawrence.	1886 1894	Pbg. Synod.
	returned.	.....	1895	Active.
93	J. G. M. Hursh.	Wellington Hutchinson.	1887 1894	S. Ill. Synod.
94	C. A. Eyler.	Minneapolis.	1887 1893	N. Y. & N. J. S.
95	S. Palmer. ....	.....	1887	Active.
96	F. M. Porch.	Abilene, Topeka.	1887 1894	Olive Br. Synod.
97	S. B. Hyman.	Lawrence.	1887 1889	M. E. Ch.
	returned.	.....	1890 1891	Deposed.
98	E. B. Killinger.	Hayes, Ellsworth.	1887 1892	Cen. Ill. Synod.
99	J. Freet.	Manchester, Hardy, Norcatur. lic.	1887 1905	Died.
100	P. Ewald. ....	..... lic.	1887 1888	Neb. Synod.
101	B. F. Newton. ....	..... lic.	1887 1888	Lic. Exp.
102	W. M. B. Glanding	.....	1887 1889	E. Pa. Synod.
103	W. F. Rentz.	Atchison.	1888 1898	E. Pa. Synod.
104	J. F. Scherer.	Chapman, Ottawa.	1888 1892	N. Ill. Synod.
	returned.	Minneapolis.	1898 1904	Fresh. Ch.
105	E. E. Schantz. ....	..... lic.	1888 1889	Lic. Exp.
106	J. Auerback. ....	..... lic.	1888 1889	Mis. to India.
107	H. A. Koogle.	Bunker Hill, Etc. lic.	1888	Active.
108	J. H. Hanstine. ....	.....	1888 1889	Lic. Exp.
109	J. F. Sponseller.	Waterville, Minneapolis.	1889 1898	Neb. Synod.
110	J. H. Stough. ....	.....	1889	Active.
111	C. W. Maggart.	Salina.	1889 1892	Calif. Synod.
112	W. W. Kribbs.	Ellsworth.	1889 1892	Alleg. Synod.
113	W. H. Wynn. ....	.....	1889 1896	Iowa Synod.
114	J. B. Umberger.	Oberlin, New Cambria, Ottawa.	1889 1899	Miami Synod.
115	W. L. Seabrook.	Wichita, Abilene.	1889 1895	Va. Synod.

No.	Name.	Charges Served.	Ent	Dismissed to
116	C. J. Kiefer.....	Denver.	1889 1891	Rky Mt. Synod.
117	S. G. Dornblaser.	Emporia.	1890 1894	Miami Synod.
118	J. W. Thomas....	Valley Falls.	1890 1891	Cen. Ill. Synod.
119	W. J. Kurtz.....	Manchester. lic.	1891 1892	Lic. Exp.
120	L. C. Routzahn....	Salina.	1892 1895	Calif. Synod.
121	S. C. Chatham....	Leavenworth.	1892 1899	Dropped.
122	I. B. Heisey.....	Waterville. ord.	1892	Active.
123	J. N. Lentz.....	Ottawa, Greenleaf. ord.	1892 1898	Neb. Synod.
124	S. S. Kauffman....	Peabody.	1893 1895	E. Ohio Synod.
125	J. G. Trefz.....	Beloit.	1893 1894	Wartburg Synod
126	H. Zimmerman....	Greenleaf, Hays, ... lic.	1893 1898	Neb. Synod.
	returned.	Emporia.	1901	Active.
127	H. M. Oberholtzer	Salina.	1894 1898	Frankean Synod
128	J. G. Griffith.....	Lawrence.	1894 1897	Susq. Synod.
129	J. M. Long.....	New Cambria.	1894 1898	Iowa Synod.
130	P. J. Spraker....	Hardy.	1894 1898	Dropped.
131	J. W. Kimmel....	Leavenworth.	1894 1900	Neb. Synod.
132	E. P. Schueler...	Kansas City, ord.	1897 1900	C. & S. Ill. Syn.
133	R. B. Wolf.....	Eureka, K. C. Ks... ord.	1894	Active.
134	B. F. Pugh.....	Wellington, Ottawa, Garnett.	1894	Active.
135	E. F. Trefz.....	St. Joseph. lic.	1894 1899	Neb. Synod.
136	P. G. Tonsing....	Beloit.	1894 1900	Neb. Synod.
	returned.	.....	1903	Active.
137	J. M. Buzzard....	Morrill. lic.	1894 1896	Neb. Synod.
	returned.	.....	1897 1897	Rky. Mt. Synod.
138	A. E. Wagner....	Topeka. ord.	1894 1900	Alleg. Synod.
139	H. C. Halthcox...	Abilene.	1894 1900	N. Ind. Synod.
140	A. Sell.....	Chapman.	1895 1896	C. Ill. Synod.
141	S. M. Leshner....	Effingham. ord.	1895 1898	Neb. Synod.
	returned.	Sedalia.	1905	Active.
142	J. M. Seibert....	Sedalia.	1895 1900	Neb. Synod.
143	R. H. Williams...	Peabody. lic.	1895 1898	Iowa Synod.
	returned.	Oklahoma City.	1901 1903	Rky. Mt. Synod.
144	B. F. Kistler....	Bunker Hill, Morrill, ord.	1896 1905	Iowa Synod.
145	J. S. Detwiler...	Kansas City.	1896 1896	* (see foot note)
146	J. Paetznick....	Glasco. ord.	1896 1900	Wartburg Synod
147	A. M. Reitzell....	Hutchinson. lic.	1896 1903	C. Ill. Synod.
	returned.	Wellington.	1906	Active.
148	M. D. Berg.....	Whitewater. lic.	1896 1900	Neb. Synod.
149	J. J. Chambers...	Jerico, New Cam- bria, Perth.	1896 1907	Calif. Synod.
150	E. F. A. Hantel..	Glasco.	1897 1901	Ger. Neb. Synod
151	G. C. Cromer....	Emporia. ord.	1897 1898	C.&S. Ill. Synod
152	D. H. Cramer....	Greenleaf, Hays, Eureka.	1897 1906	Presby, Ch.
153	E. E. Stauffer...	Wellington, Lawrence lic.	1897	Active.
154	J. A. McCulloch..	Salina. lic.	1897 1900	Iowa Synod.
155	L. S. Keyser....	Atchison.	1898 1902	E. Ohio Synod.
156	W. E. Brehm....	Lawrence.	1898 1901	Cong. Ch.
157	C. E. Wirick....	Emporia, Salina.	1898 1906	N. Ill. Synod.
158	H. F. Scheele....	.....	1899 1899	Va. Synod.
159	G. W. Amick....	Peabody.	1899 1902	Wittenb. Synod.
160	J. L. Hammond..	Garnett.	1899 1900	Neb. Synod.
161	A. F. Dressel....	Leavenworth. lic.	1899 1901	C.&S. Ill. Synod
162	G. W. Livers....	Greenleaf. lic.	1899 1903	Neb. Synod.
163	W. A. Livers....	Perth. lic.	1899	Active.
164	E. H. Combs....	White water. lic.	1899 1905	Neb. Synod.
165	H. Dysinger....	Kansas City, First.	1900 1902	Pbg. Synod.
166	G. O. Ritter....	Chapman.	1900 1903	N. Ind. Synod.
167	J. F. Petticrew..	Banner City, Etc.	1900 1906	Miami Synod.
168	H. A. Ott.....	Topeka, Salina.	1900	Active.
169	J. W. Ball.....	Kansas City.	1900 1903	Neb. Synod.
170	J. T. Miller....	Long Island. ord.	1900 1905	.....
171	F. Bergstresser..	Abilene.	1900	Active.
172	J. C. Jacoby....	Sedalia.	1901 1905	Cen. Ill. Synod.
173	P. Bergstresser..	.....	1901 1903	Pbg. Synod.
174	G. Wenning.....	Beloit.	1901 1902	Olive Br. Synod.

* Dismissed without recommendation.

No.	Name.	Charges Served.	Ent	Dismissed to
175	J. N. Zimmer....	Bunker Hill.	1901	.... Active.
176	J. M. Herbst....	Effingham.	1901	1907 Rky. Mt. Synod.
177	E. V. Nussbaum....	Glasco.	1901	1903 Ger. Neb. Synod
178	A. B. Schrader....	Lawrence.	1901	1902 Wittenb. Synod.
	returned.	Kansas City.	1905	.... Active.
179	C. N. Swihart....	Peabody.	1902	1904 Rky. Mt. Synod.
180	C. G. Nielsen....	Beloit. ord.	1902	1906 Miami Synod.
181	R. M. Badger....	.... lic.	1902	1903 Cen. Ill. Synod.
182	C. F. Wiest....	Hays.	1902	.... Active.
183	W. F. Poot....	Minneapolis.	1903	1904 Neb. Synod.
184	S. G. Knudten....	Glasco. ord.	1903	1904 Died.
185	J. F. Krueger....	.... lic.	1903	1903 Ger. Neb. Synod.
186	A. R. Betz....	.... lic.	1903	1904 S. Ill. Synod.
187	J. H. Utesch....	.... lic.	1903	1904 S. Ill. Synod.
	returned.	....	1907	.... Active.
188	J. F. Cressler....	New Cambria.	1903	.... Active.
189	H. H. Hall.	Chapman.	1904	.... Active.
190	Wm. Kelly.	Oklahoma City.	1904	1906 Died.
191	J. K. Rizer....	Hutchinson.	1904	1906 Iowa Synod.
192	R. W. Hufford....	Atchison.	1904	1905 E. Pa. Synod.
193	C. F. Schultz....	Wellington.	1904	1906 Cen. Ill. Synod.
194	R. Schim'elpfnig	Glasco.	1904	.... Active.
195	F. Heilman.	Kansas City.	1904	1906 E. Ohio Synod.
196	C. W. Sifferd....	Ottawa.	1904	.... Active.
197	B. R. Lantz....	St Joseph.	1904	.... Active.
198	M. L. Exline....	....	1904	.... Active.
199	A. E. Renn....	Atchison.	1905	.... Active.
200	T. P. Skovgard...	Peabody.	1905	1906 Rky. Mt. Synod.
201	R. Richter....	Greenleaf.	1905	.... Active.
202	O. C. Miller....	U. S. Army.	1905	1906 Died.
203	F. R. Shirck....	Whitewater.	1905	1907 Neb. Synod.
204	F. S. Delo....	Hutchinson.	1906	.... Active.
205	G. S. Murphy....	Peabody.	1906	.... Active.
206	J. B. Grove....	Norcatul.	1906	.... Active.
207	G. G. Clark....	Emporia.	1906	.... Active.
208	J. M. Barnes....	Ellsworth.	1907	.... Active.
209	Geo. Beiswanger..	Oklahoma City.	1907	.... Active.
210	J. C. Schindel...	Kansas City.	1907	.... Active.
211	O. MacWilliams..	Eureka.	1907 Active.
212	Edw. Bollman....	Effingham.	1907 Active.
213	W. W. Horn....	Topeka.	1907 Active.



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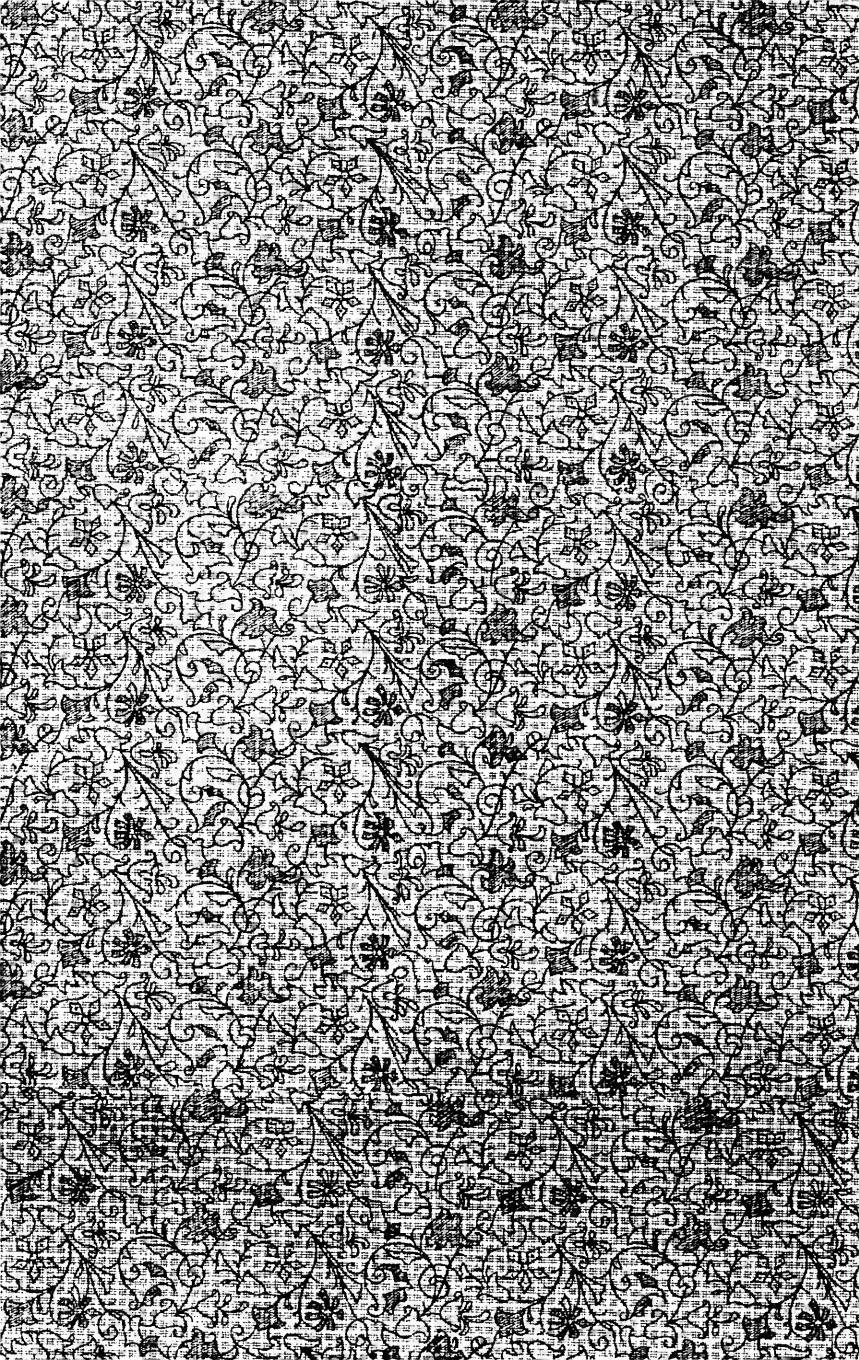
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